

THREE
SERMONS
PREACHED BY
THAT LEARNED

and reuerend Diuine Doctor

EEDS sometimes Deane of

Worcester.

For their fitnesse vnto the present
time, now published, by ROBERT
HORN Minister of Gods
Word.

The seuerall titles and Texts follow on
the next page.

ECCLES. 12. 10.

*The Preacher sought to finde out acceptable words, and that
which was written, was vpright, euen words of truth.*



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**The Christians Admission and foundation
in Gods household.**

The Text. EPHES. 2. 19, 20, 21, 22.

*Yee are no more strangers and forreiners, but fellow Citizens
with the Saints, and of the household of God:
And are built upon the foundation of the Apostles and Pro-
phets, Iesus Christ himsele being the chiefe corner
stone, &c.*

**The Christians Guide to a wise
Conuersation.**

EPHES. 5. 15, 16.

*Take heede that yee walke circumspectly; not as fooles, but
as wise:
Redeemynge the time: for the dayes are euill.*

**The short prosperitie of the wicked, and the
Happy estate of the Iust.**

PSAL. 37. 35, 36, 37.

*I haue seene the wicked in great power: and spreading him-
selfe like a greene Bay-tree.
Yet hee passed away, and toe hee was not: yea, I sought him,
but he could not be found.
Marke the perfect man, and behold the upright: for the end
of that man is peace.*



THE
P V B L I S H E R
to the R E A D E R.

GOOD Reader: the substance of these Sermons was long since preached by a reuerend and learned Deane, Doctor *Eedes* Deane of *Worcester*; which being giuen me in sundry broken and cast papers after his death, I perused at my times of leasure; and perceiuing they might be of vse to many by Printing, I was very vnwilling to engrose them for priuate vse from publique benefit. And that made mee thus to set them together as I could, with some supply where any thing was wanting, and where the reading was troublesome, with some small alteration. Thou hast them (therefore) not altogether as they were

A 2

preached,

preached, but as I could copie them from the Authours first lines. They concerne the times we liue in as directly and particularly as if they had bin set vnto them by the Preacher. If any thing, here set downe, may (any whit) *further thy walking in the way of grace*, I thinke my labour this way well paid for. God blesse thy reading in this, and other good Bookes, specially in the Booke of God, for which I pray, who am

Thine in the Lord Iesus Christ,

ROBERT HORN.



I

THE CHRISTIANS ADMISSION

into the household of
God, and his founda-
tion in the same.

EPHES. 2. 19, 20, 21, 22.

*Yee are no more strangers and forreiners, but fellow Citi-
zens with the Saints, and of the household of God:*

*And are built upon the foundation of the Apostles and
Prophets, Iesus Christ himselfe being the chiefe corner
stone,*

*In whom all the building fitly framed together, groweth unto
an holy Temple in the Lord:*

*In whom you also are builded together for an habitation of
God through the spirit.*



*EE are no more strangers and for-
reiners, but Citizens, &c. Great
was the goodnesse of God in crea-
ting, great in continuing the world
for mans sake: his power in the
one, was more then the wisest of
the world could expresse: his loue
in the other, is more then the best
of Christians can conceiue: but
neither was the creation of the world more then the electi-*

on of his Church; nor the continuing of the one, which is great, beyond the preferuation of the other, which is greatest. It was much that he created the world of nothing, more that he redeemed it of nothing: the one he did for vs, when we were his owne, and that without cost: the other, when we were his enemies, but not without the death of his onely sonne. Therefore, how much the greater a benefit it was that God should *save vs*, then that he should make vs, that we should be *borne anew*, then that we should be borne; so much the better it were for vs not to be borne, then not to be chosen; and not to be, then not to be of his Church. Wherein, howsoever *Iacob* had a *priviledge*, and *Indah* the *prerogative*; so that they were chosen as the *Lillie* before the flowers of the field, as the *sheepe* before all the beasts of the earth, as the *Vine* before all the trees of the Forest, as the *Dove* before all the birds of the aire, and as his *peculiare people* before all the *Nations* of the world: yet was the benefit to the *Gentiles* no lesse, and the mercy of God, to them, a great deale more, that they which were no people should bee called a holy people, and which were wild by nature, should by grace, become naturall and legitimate branches in the true Oliue, which is the Church of God.

For which cause the Apostle, in this place, commendeth to the *Ephesians*, and, in them, to vs, not onely the estate of their calling in Christ, but the ground and end thereof in him. In the speaking whereof, that I goe no farther then the words lead me; three things may well and chiefly be obserued: as first, the calling of the *Gentiles*: secondly, their foundation, being called: and thirdly, their building vp. In their calling wee are to consider from whence, and so what they were called: in their foundation, by whom, and vpon whom they were laid: and in their building vp, how and to what end they were built. They were called from being strangers and forreiners, to be citizens with the Saints, and of the household of God. They were laid by the Prophets, and Apostles, vpon Christ: and they did grow; for the manner, as coupled together, and for the end

end, to bee a holy Temple in the Lord, and the habitation of God by the spirit.

For the first : there is no one thing that doeth more mooue a man, to consider what hee is, then to remember what hee was. So great a light to our iudgements, doeth this light of comparing our selues, with our selues, bring, and so deepe an impressiō in our hearts, doeth the conscience of that which is past being set to the present, make. For, as there is no misery greater, then to haue beene happy : so is it not the least part of happinesse to remember that we haue beene miserable. *Adam*, the better hee was in Paradise, the worse hee was our : contrarily, the Gentiles, the further they were from the Couenant promise, the greater was their benefit in it. And therefore, as the Church of *Ephesus* was bidden to remember from whence shee was fallen, *Apoc. 2. 5.* that, remembering her great fall, she might sorrow, and bee more ashamed, then if she had neuer beene mounted so high, in that loue, which the Apostle (there) calleth her first loue, *verse 4.* so (here) the *Ephesians* are bidden to remember, to what they were raised, as from being Gentiles in the flesh, and strangers in Israel, to bee worshippers in spirit, and of the Israel of God, that they might thinke more highly of that excellent estate, to which they were called, and in him that called them, endeouour to walke more worthy of it. For although health bee welcome to all men, yet to them it is euer most welcome, that haue beene most sicke, and though peace be euer seasonable, yet neuer more then after Warre : so the grace of God, though it cannot come amisse to any ; yet where sinne hath abounded, there it aboundeth much more. *Rom. 5. 20.*

And (therefore) not without good cause, the Apostle, in this place, describing the vocation of the Gentiles, doeth (as also in the beginning of the Chapter) put them first in minde of that estate from which they were called, not to looke backe, as *Lot's* wife to Sodom : *Gen. 19.* and some Israelites to the flesh-pots of Egypt ; but that, by looking into the miserie of their first soule condition, they might

be brought the sooner to a leathing of it; and in the baseness of their old man, might more perfully see and admire the excellent worthinesse, of their new estate in Christ. Further, if it pleased God, when hee had brought his people out of Egypt, & was about to bring them into Canaan, to make that their deliuey out of Egypt so great a benefit, as that at the giuing of the Law, hee tooke it for a peece of his stile, saying; *I the Lord that brought thee out of the Land of Egypt*: and if afterward, hauing brought them out of Babylon, he would bee remembred by the name of that God, that deliuered them from the land of the North, that is, from the Babylonian yoake, as being a worke of so great saluation, *Ier. 16. 15*. How can it be, but that he would haue vs, who are called to a better inheritance, and from greater dangers, to bee so much the more mindfull of our old estate, by how much wee are deliuered from a blacker darkenesse then that of Egypt, and a more terrible prison, then that of Babylon? For besides the naturall infection of our first parents, whereby (with all mankind) our soules and bodies were made the vessels of corruption, and our persons the bond-slaues of sinne; and besides that, by them, the image of God was defaced in vs, and we deprived of all good thereby, it was added, in the secret, but iust iudgement of God, to this misery of our lost estate, that our father should bee an *Amorite*, and our mother an *Hittite*: that, in our natiuitie, when wee were borne, our nauell should not be cut: that, no eye should pitie vs, and that we should be cast out in the open field, to the contempt of our person, in the day that we were borne. *Ezech. 16. 3, 4, 5*. Also that wee should bee as the *Mountaines of Gilboa*, vpon which must neither come dew, nor raine; *2 Sam. 1. 21*. that is, neither dew of grace, nor raine of righteousness. For, (almost) for foure thousand yeeres, none of the fatnesse of Heauen fell vpon the soile of the Gentiles: a little sprinkling there was vpon *Melchisedech*, *Iethro*, *Iob*, the people of *Niniue*, and some others, but the fruitfull raine fell vpon the fields of Israel, and God watered his own garden onely, not vouchsafing any of his influences to the common

mon fields of the Heathen. And they (generally) sate in darkenesse, saue that here and there God opened the eyes, now of one, and then of another, who saw the light, though more darkely, then the children of the light did. The table was for Israelites, and not for Canaanites; yet some crummes fell from the table of the children, at one time, to a Canaanite woman of singular faith, at another time to a woman, conuerted at *Iacobs* well, and other-whiles to sundry others, both men and women, strangers from the knowledge, and loue of the true God; neuertheless, there were not many such, till the wall of partition was broken downe, and men might as easily haue numbred them, as a man may a poore mans sheepe. All the rest of the Heathen were in palpable darkenesse, and ignorance, *giuen vp to strange lusts, and alienes from the promise of life.*

Which though they did least feelee, that had most cause, (because as euery man is furthest from the knowledge of that happinesse which is in Christ, the further hee is from the acknowledging of his owne great misery without him,) yet there was no man giuen vp to so reprobate a minde, but that by the Diuine light of his darke nature, he might perceiue and see, that hee wanted figge leaues to couer his nakednesse, knowledge to direct him in his blind way, ability to strengthen him in his weake apprehensions, and that in himselfe (as of himselfe) it were an endlesse labour to seeke for, and finde true happinesse. And those wants of nature, as they made them by nature fearefull, so did their feare ingender in them a kinde of reuerence, to worship whatsoeuer they thought was able to helpe them, as not onely the Sunne and Moone (which they made their Gods) but whatsoeuer was more vnworthy the name of God.

Wee read of *Columbus*, a trauailer, that when in the West Indyces he could not obtaine victuals for his army, of a certaine people that worshipped the Moone, he vsed this stratageme. Fore-seeing by Astronomie that an eclipse would shortly be, he threatned them, that vnlesse they did

releue his army by such a day and houre, hee would remooue their god out of Heauen. Which though they made light of when they heard it, yet, because euen light things, in so great a matter were not to be neglected, they waited both for the day and houre, that he had spoken of, and finding the face of the Moone then to bee darkened, thought that he had power (as hee said) to remooue their God: and therefore, besides that they made almost a god of him, they yealded not their victuals onely to his army, but themselues to his gouernement.

That which *Columbus* found in the god of those Indians, may be thought of the other gods of the Heathen; what affiance soeuer they put in them, there is a time when they will bee eclipsed. To this opinion of false gods that was ioyned (ordinarily) great wickednesse of life, and so, as there was nothing so vile and wicked, that at one time or other, by some one or other of that blind world of Gentiles, was not made lawfull. But to bury them, specially the prophaner sort of them, in their owne mire, and not to speake more of them among Christians; let vs examine whether the light of reason, which the more ciuill people among them did liue in, bee not meere darkenesse. For which of them did euer goe so farre with the sharpnesse of their wit, and reach so high, or wade so deepe with the ripenesse of their iudgement, as to come (I doe not say) to the knowledge of the true, and great God, whom (as it is written of *Simonides*) the more they sought, the lesse they found: but that euen in those things which they most studied, might not iustly say, that the greatest part of that they knew, was the least of that they knew not? And as for honesty and vertue, whereof they opened the schoole, (besides that, most of them who spake as though they hated vice, did liue as though they hated vertue;) it was the iudgement of those (whose iudgement was most receiued) that the nature of good, and of that which we call honest, was not so much in deed, as in opinion, and custome. Yet, could they not deny that to be true which *Tully*, in one of his bookes *de natura Deor.* Of the nature of Heathen gods,

gods, speaketh of, that many did *summâ improbitate visi, non sine summâ ratione*; that is, commit notorious crimes, but not without great helpe of reason. Neither could they but erre in other matters, who erred so much in that, which was chiefe, to wit, the end of mans life, as that there were scarce two found of one opinion.

But wee, vpon whom it hath pleased God, in the riches of his mercy, to shed the beames of his louing and bright countenance, and to lighten the darkenesse of our reason, with the day-starre of his grace, haue learned out of the schoole of Christ, that the naturall man, (whose members are weapons of vnrighteousnesse, and foolish heart is full of darkenesse, *Rom. 1. 21.*) doeth not perceiue the things of the spirit of God: *1 Cor. 2. 14.* And seeking, wee haue found, that his life is vanitie, his vnderstanding blindnesse, his iudgement opinion, his reason foolishnesse, and his being in the World, but a kind of being in a Wildernesse, wherein hee is estranged from the Citie of the liuing God. For euer since hee was, not onely, cast out of the garden of God, but kept out by the Cherubim, *Gene. 3. 24.* hee hath beene a stranger to Heauen, hauing had no other accessle or entrance thereunto, then it hath pleased him, that cast him out, to giue him by effectuell vocation.

Now what it is, in this sence, to bee a stranger, or banished man, to be denied the priuiledges, and libertie of our naturall soile, and to goe exile, into flat Atheisme, and opposition to the true God, it may bee somewhat discerned by the bitter, and heauy dayes that goe ouer their heads, who are but put out of their earthly countrey by Tyrants, and but for some short time. The naturall affection, that euery man feesles toward his owne countrey, and proper home, may sufficiently teach vs what it is to bee strangers, from our countrey of Heauen, and not for a short time, or life, but for euer. In other banishments, wee may finde some remedy, one place to vs, may be as good as another, and we are (all) *Socrates* his countrey men, that is, (as he was wont to say) Citizens of the World, and therefore banished but out of one part of our countrey, into another:

ther : but hee that is thrust out of this Citie, is thrust out of all, and though he dwell in the fairest Cities of the World, yet doeth he but liue the life of one that wanders in a Wilderness, and hath no Citie to dwell in.

Againe, whereas in other banishments, we are denied but a temporall freedome, and suffer onely the losse of goods and liuings, in this our banishment from heauen, we are *put* from an euerlasting freedome, and loose, not vncertaine, but *true riches*; nor some temporall, but an *eternall inheritance*, nor liuing onely, but *life* also; and not this *short life*, but the *life that endureth euer*, the *life of saluation*, and the *blessed life of the Saints in glory*. And where in other cases, our banishment may bee vniust, and our exile for righteousness, and so, wee (the banished) may haue, for the supply of our *naturall soile*, the pleasant *paradise* of our good conscience to *walke in* : in this case, to be *cast out of Heauen*, is worthy to be *cast out*; and, in the punishment of it selfe, what good conscience can *releene vs*, when it is iust, and deserued? And now, as the state of them, who are *strangers* from the *citie* of the blessed, is miserable enough, seeing they are denied the libertie that is so much worth; so is their misery doubled by this, that they haue made themselues worthy of it, being *deprived of the glory of God, because they haue sinned*, *Rom. 3. 23.* partly by not *vnderstanding*, which was the *darkenesse of their minde*, & partly (but principally) by not *seeking after God*, which was the *frowardnesse of their will*, and because they would haue it so. *Rom. 3. 11.* For, *they gaue themselues over to worke all vncleanenesse, euen with greedinesse.* *Ephes. 4. 19.*

But, what this is we shall better vnderstand, if we examine those titles, with the which the *Apostle*, in this Chapter, doth describe & *stile* those Christians, that were *Gentiles*: where, *hee calleth them* (first) *Gentiles in the flesh*, *Ephes. 2. 11.* which name, though it were a common name to the Nations of the *Earth*, yet was it (now) and was holden a name of as great reproach to them of *Gods citie*, as the name of *Barbarian* to a *Grecian*, and the name of

Turke

Turke to a *Christian*. The reason was, the *Gentiles* were great *Idolaters*; and the things which they sacrificed, they did sacrifice to *Devils*, and not to *God*. *1 Cor.* 10. 20. Also, for that world of wickednesse which they were given unto, it was such, as might not bee named, that is, which they could not speake of for shame. *1 Cor.* 5. 1. And when our *Saviour Christ* would put them to the worst, that would not beare the Church, the worst name he gaue them, as the worst, that could be given them, was the name of a *Heathen*: *Mat.* 18. 17.

So the *Apostle*, in this *Epistle*, exhorting these *Ephesians* to watch ouer their lives, and themselves with some care and diligence, forbids them to walke as other *Gentiles*, that is as the worst sort of men. *Ephes.* 4. 17. No lesse opprobrious was the name that the *Apostle* gaue them in the second place, *Ephes.* 2. 11. by calling them the *uncircumcision*; it being the marke, by which they were distinguished and knowne, from Gods peculiar people. And therefore it is said, that no stranger that is *uncircumcised* in heart, or *uncircumcised* in flesh shall enter into the Sanctuary of God; accounting all to be strangers from God, and Gods peculiar inheritance, that are such. *Ezech.* 44. 9. For this cause, doeth *Dauid* call *Goliath* the *uncircumcised Philistim*: *1 Sam.* 17. 26. and *Saul* desired his Armour-bearer to kill him, least hee should fall into the hands of the *uncircumcised Philistims*: *1 Sam.* 31. 4. and *Steuens* drawing a Metaphore from hence, *Act.* 7. 51. calleth the desperate *Jewes*, men of *uncircumcised hearts* and eares. Thirdly, he calles them (when they were *Heathen*) men without *Christ*; *Ephes.* 2. 12. that is, without the hope and grace of the blessed Seed in *Christ*: and not so onely, but alienes from the common Wealth of *Israel*; that is, from the externall profession, and outward fellowship of the Church; and thereby, strangers from the Couenant of Promise, because they knew not his iudgements. *Psal.* 147. 20.

And hereof ensuech, that which is reckened in the last place, that they were not (onely) without hope; because

without the Law, and Word, in which were the Promises, by which Hope is persited; but without God in the World, because without *Christ*, by whom, and by whom (onely we know him.) Thus by their names, we see their deedes, as we see a face in a glasse. Their wisdome, was but the wisdome of the flesh, and they did sinne in the best things, that they best did. For, they had not faith, and without it, it is impossible to please God: *Hebr. 11.6.* the Scripture saith so, though the Church of Rome say otherwayes, because they would establish, if not the freedome of Mans will, yet, at the least, the purenesse of their impure naturals, thereby. And therefore wee say with Saint *Augustine*, that *virtutes Gentium quādam indole animi ita delectant, ut eos, in quibus fuerint, vellemus precipue ab inferni cruciatibus liberari, nisi aliter sensus humanus, aliter Creatoris instituta se haberet*: the vertues of the Gentiles for a certaine good intent they seeme to beate, doe so delight vs, that wee could wish them free from Hell torments, but that there is one reason of mans thinking, and another of the Diuine iustice. For, if the regenerate and beleeuers themselues, while they are at home in the body, are absent from the Lord, *2 Corinth. 5.6.* how can they beere him, that are not yet called, and whose estate, in respect of their sauage life, is compared to a desert, and the men in it, to Dragons and Ostriches in the wildernesse? *Iob 30. 29.*

And who are called, in the Scripture, not workers but seruants of vnrighteousnesse? And not sicke, but dead in sinnes, and trespasses? And not people of God, but children of wrath? And giuen vp, not to the darkenesse, but blindnesse of their vnderstandings? To walke in all, not wantonnesse onely, but vncleanenesse; not through infirmities of nature, but with greedinesse of will and affection? Which being so, and a greate deale worse then either the tongue of man can expresse, or his heart conceiue, my words, nay my thoughts are swallowed vp with the due consideration of this first benefit, being the new-birth of our Christianitie, that wee are no more/strangers,
and

and no more forrainers ; and yet , what is this to that which now followeth , that we should become.

Citizens with the Saints , and of the household of God ?

Though these two are coupled together , with so necessary a chaine of coherence , that he who leaues to be a stranger , beginnes to be a Citizen , and hee that is no more a forrainger , is forthwith one of the household of God ; yet , as God , when hee passed by and saw his Church , in her infancy , polluted in her owne blood , thought it not enough to wash her with water , and to annoint her with oyle , spreading ouer her his skirts of loue to couer her filthines ; but cloathed her with Silkes , and decked her with Jewels , and other beautifull ornaments , that shee might grow into a Kingdome ; *Ezech. 16. 8, 9. 12, 13.* So , though it were much that God should take from vs the euils of our old estate , yet he thought it not enough , vnlesse hee gaue and adorned vs with the riches of our new calling ; and though it were an exceeding great benefit , and more then wee could hope for , to bee deliuered from being any longer strangers and forrainers ; yet , hee that is rich in giuing , would not here stay , as if he had done enough , vnlesse hee had (alio) made vs Citizens with his owne household people , and of his owne family , and peculiar charge . Where , if the disproportion betweene God and man seeme so great , as that it must needes seeme a hard matter , for flesh and blood to conceiue , how God should giue so vile a creature as man , so worthy an estate , as of being a Citizen with his Angels , and household people , let vs know that , as *Alexander* told a priuate meane person , to whom hee gaue a whole Citie , that though it were beyond the proportion of his estate , yet he should consider , not what hee was to take , but what became him to giue : so this benefit , (which is great indeed) is to be measured with the yard of the giuer , and not by the basenesse of vs on whom it is bestowed : and that (here) it was considered , not what wee deserved to receiue , but what stood with Gods good pleasure to giue , without desert , to vs that haue receiued so much : the rather , because he who is rich in mercy , holds

himselfe to be neither rich nor great, except he make vs rich in receits, and himselfe great, by giuing to vs : therefore, he is said to make vs worthy of that estate to which he calleth vs. And yet further (which maketh the benefit great in it selfe greater to vs) we are not onely admitted into this Citie, as free-Denisons, but adopted into the family as Sonnes, and of the household of God. Neither are we sonnes onely by (such) adoption, but heires, yea, fellow heires with Christ. Besides, in the manner of our adoption, wee haue no small aduantage : for, whereas men doe rather finde them fit whom they adopt into their house, then make them so : to bee adopted in Christ, is to bee made worthy, in him, of the inheritance to which we are called, and with the gift of the sonne is joyned the grace of new-birth. So the Apostle; *Whom he foreknew, them he predestinated to be made conformable to the image of his Sonne, that he might be the first borne among many brethren, Rom. 8. 29.* and therefore, God did not onely make vs sonnes, but make vs fit to be sonnes in an inheritance thatfadeth not, reserued in heauen for vs.

Againe, whereas adoption among men, takes effect onely by succession, and so as the adopted doth not succede in the inheritance, till he be dead that adopted him : he that is adopted to this spirituall inheritance of Saints, is presently possessed of it with him that gaue it. To this may be added that notable saying of Saint *Austin*, *hereditas in qua Christi coheredes sumus, non minuitur multitudine filiorum, nec fit angustior numerositate coheredum; sed tanta est multis, quanta paucis, tanta singulis, quanta omnibus;* that is, the inheritour of Christ is neither diminished by the multitude of sonnes, nor made narrower by the number of heires; but it is as great to many as to few, and as much to euery one as it is to all : for, since the Lord did enlarge the place of his tents, and spread out the curtaines of his habitations, the Churches in which he dwelleth with glory, *Esa. 54. 2.* since he remoued the wall of partition, and opened the doore of faith to the Gentiles, there hath bin no respect either of Iew or Gentile, bond or free, male or female,

female; but of a new creature: which, as it cannot be without God the Father, so neither can it stand without the Church the Mother; more then he may haue Christ to be his head, that is not a member of his body, the Church. And this carrieth such a necessity with it, that as there was no safety without the Arke, nor hope without the Covenant: so, neither is there any liberty without this Citie, nor inheritance but in this family: to which necessity there commeth this dignitie, as it were recompence; that this Citie is the fellowship of Saints, and this fellowship of Saints the very household of God. And, what greater prerogative; seeing that, hereby, he who dwelleth about the heauens vouchsafeth to haue an habitation vpon his footstoole, the earth; and by such a consociation with his people, to vnite the true members of this earthly house to that Ierusalem, which is about, and free, the mother of vs all?

And, albeit there be in this Citie (many times) enemies as well as friends, and strangers as Citizens; also, *vessels of honour and dishonour, children of promise and children of wrath*; yet of this Citie there are none, nor of this house, but they that are *sealed with the blood of the Lambe*, and with the word of his testimony to newnesse of life, and to be *holy, and without blame before him in loue*, *Ephes. 1.4.* who, because they are the true members and liuely parts of this spirituall habitation of God, therefore, and for their sakes, it is called the *Citie of the Saints*, and *household of faith*; and by *Dauid the Prophet*, *the congregation of the iust*, *Psal. 111. 1.* the benefit whereof, howloeu they that little know doe lesse regard, yet they that haue any feeling of the Spirit must needes confesse, and say with the same Prophet; that *they are blessed that may dwell in this house*; and that (for the time) *one day in those Courts is more worth then a thousand yeares elsewhere*, *Psal. 84. 4. 10.* yea, here, they will wish rather to be doore-keepers, that is meanest in office, and least in place, then to be great or highest in the *tabernacles of wickednesse*, *ver. 10.* the reason is; here, the Lord God is sunne and shield vnto them; their sunne

in the mists of aduersitie, and their shield of defence in trouble, *ver. 11.* here they may behold the beautie of the Lord, is to see his goodnesse in the face of Christ: and to be satisfied with his pleasures, is to receiue of his fulnesse, that grace or measure of grace that causeth true ioy, and bringeth entire and sound comfort with it to the perplexed spirit of man: both which imply a *change of our vile estate*, and (as it were) a new birth in it; by the which not onely the blinde eyes of our vnderstandings are opened, and the *old man cast off with his workes*; but our hard hearts are softned to the will of God, and the new man raised vp in vs to righteousness: and true holinesse, in the obedience of faith according to the Gospell.

They that thus behold the beautie of the Lord, are no longer in darknesse; for in his light, *shall we see light*: and, as it fared with the children of Israel, who had light in their quarters, when the rest of Egypt was couered with palpable darknesse: so, howsoeuer the Prince of darknesse doth cast a mist of errour, and spread a cloud of ignorance vpon the children of vnbeliefe; yet the Sunne of righteousness, in this Citie of his spirituall Israel, and in the proper horizon of the children of faith, shall make continuall day-light; so scattering all clouds, mists, and over-castings, that no night shall be therein, neither any going downe of the Sunne, *Esay 60. 20.* which Sunne, because he shineth in our mindes, and giueth his word to this Citie, as his beames in our hearts; therefore would he haue vs to frame our selues to this cleare light of the Gospell, which is preached to vs, *and to walke as in the day*; furnished with the armour of the light in the true knowledge of the same Gospell, with faith and sound obedience, and warring against the darknesse of our ignorance, and the Prince thereof, so as we may be called (no longer) darknesse, but light in the Lord, *Eph. 5. 8.* And therefore the Church, in the *Reuelation*, is said to be clothed with the Sunne, and to haue the Moone vnder her feet, *Apoc. 10. 1.* so the inhabitants in the Church must be clothed with Christ and his workes; and tread downe the world and his vanities, as

contemprible things. They that doe so, that is, put on Christ, doe fully, by that faith they haue in him, enioy all the liberties and whole freedome of this Citie: as that there shall be no condemnation to them, *Rom. 8. 1.* that all things, euen their very finnes and the diuell, their tempter to sinne, shall *worke to the best for them*: that they haue the right of sonnes, and by such right, a lawfull interest to Christ and his merits: that the hand-writing or obligation of Lawes that was against them, is done away, and an acquittance sealed to them in his blood and death, who tooke vp their bond, and (as a booke vtterly cancelled) fastned it to his Crosse, neuer to be of force any more: that they behold a most seuerer Iudge in the face of a Saviour, and by him may challenge their generall pardon, in his death: that they haue *free access to God the Father by Iesus Christ*, and may be sure to *receiue whatsoeuer they aske in his name*: that, besides large immunities from all kinde of bondage to sinne, they are endowed plentifully and richly with the graces of the spirit to righteousness: that, by the Word and Sacraments rightly administred, they get and retaine that peace of conscience, that no man (euer) well conceiued, but he that first receiued it: and, in a word, that they haue for assurance of saluation in the God of their saluation: these are, and are sure to be the franchises of Citizens and sons, that are in Christ, and are followers of Christ.

And, who rightly considering this in heart, may not cry out with the Apostle, *O altitudo? O, the deepenesse of the riches* both of the mercy and loue of God to mankind? *Rom. 11. 33.* that when we were nothing, he should make vs? and when we were worse then nothing, hee should doe so much, so exceeding much, for vs? that, when we lay polluted in our blood, hee should wash vs with his owne precious blood? and when we were sold vnder sin, redeeme vs with a price, from the condemnation of sinne? that he should giue himselfe, for so vile creatures, and vnder take so shamefull a death for so shamelesse offenders? or, as *Cyprian* notes, he should be that which we are, that

we

We might be that which he is: It is a strange thing that the Poets faine of *Amphion*, that with the sweetnesse of his Musicke, he drew trees and stones together to the building of *Thebes*: the morall is; that by his wisdome and sweet elocation, which was as musicke to their eares, he drew a rude people, that dwelt in woods, to ciuilitie and manners; and to liue in societie, that liued sauagely before. That which the Poets haue fained of *Amphion* and *Thebes*, is most true in Christ and his Church: for, with his word, as with the musicke of heauen, he called the *Gentiles*, and of them, as of stones, raised vp children to *Abraham*; *Mat* 3.9. and he made them that were *Gentiles*, no longer *Gentiles*, that is, strangers, but sonnes: and those that were vncircumcised in the flesh, circumcised in the spirit: and the old men of sin, the new borne of God: and those without Christ, the very members of Christ: and those heires of promise, that had no hope: and those that were aliens from Israel, partakers with Israel of the covenant of life: and strangers, Citizens: and farre of, neere: and without God in the world, Gods children: and no people, a glorious people.

Yet because, he is not a *Iewe*, that is outwardly one; and because *many that are called, few are chosen*; therefore, we that are Citizens, must liue as Citizens; not the worlds Citizens, but Citizens with the Saints. *Ierusalem* is builded as a Citie that is compact together. *Psal* 122.3. this was spoken of the earthly, and may well be applied, both to the spirituall *Ierusalem*, the Church of Grace, and the heauenly, which is the Church in glory: for, we must not thinke that Gods delight was any way, set vpon timber and stone; or, at any time, vpon faire and well compacted buildings: but this was rather to admonish the Citizens, then to praise the Citie, teaching them, that if God be pleased with such an vniformitie and compactednesse in materiall buildings, much more will he respect in them (his owne building by grace) spirituall order and compactednesse of minde. And so, if the Citizens at *Ierusalem* must be in order to God; shall the Citizens in the Gospel, breake

breake order, and liue in no conformity to him? Are we (then) Citizens of God? we must keepe Gods order, and not what rule we list in his Citie: we must honour his person and word, reuerence his name and Sabbaths, bow to him onely and to no creature with him; keepe his ordinances, and obserue his lawes.

The Magistrates that watch his gates, must see that no prophanenesse be either practised or countenanced within them: they must see that the good be encouraged, and the euill taken away, or reformed: also, that all within their authoritie (as it were gates) serue the Lord, or be made to serue him.

The Ministers must faithfully execute their charge in the watch of this Citie: they must not be blinde guides, nor sleepe watchmen: and, they must *eate the roule, and goe and speake to the house of Israel, Ezech. 3. 1.* they must warne the people of their danger, with the trumpet at their mouth, *Ezech. 33. 3, 6.* and feeding them with good and sound teaching, lead them to the pure streames and riuer of life.

The people, the Citizens, must be ruled by the good word of God, and by humane ordinances and lawes agreeable to it: not resisting gouernment, and giuing honour to God, by honouring those powers that are of him. Thus if we be Citizens, we must liue as they that dwell in Gods Citie, and not in the worlds forest. So if we be of the household of God, we must liue as his household seruants and sonnes, and not as seruants of sinne, and sonnes of *Belial*, and so shame our Masters house, and discredit our Masters seruice: or, we must liue, that is, holily liue, as his seruants and sonnes. Now, *holinesse becommeth Gods house, Psal. 93. 5.* and they that are of his household must be holy.

Many get in that are not so, but they shall be turned out, as hee was, that had not on his wedding garment, *Mat. 22. 11. 13.* for God cannot endure that any vncleane person, that any *Moabite, Cananite, Ismalite*, or other sonne of *Belial* should be witnesse of his praise. *The gates of*

The Christians admission,

the Lord are gates of righteousness; and the righteous shall enter into them, Psal. 118. 19. His house is the house of his honour, and they that be of his household, must doe him seruice; which dogges and swine cannot doe; and therefore, though such be sometimes in the house, yet they are but strangers. and none of the household: which is true in all that prophane rabble of swearers, drunkards, filthy adulterers, and other notorious offenders; and in all hypocrites, of whom the Apostle Saint Iohn speaketh thus, *they went out from vs, but they were not of vs, 1 Iohn 2. 19.* and generally in all contemners and despisers of God, who, though they liue in his house, haue no inch of priuiledge, neither any allowance therein.

Gods household is the household of faith, and of faithfull men; or it is the Church of Gods Saints, and not a stable of beasts, or cage of vncleane birds. In a word, Gods house it is the house of good people, and of goodnesse, and will ye steale, murther, and commit adultery, and sweare falsely, and burne your incense to strange Gods, and come and stand before the Lord, in the house whereupon his name is called, though ye commit all these abominations? *Ier. 7. 9, 10.* If ye be of the household of God, ye must not conspire against him in his owne house, as a household of rebels, and increase of sinfull men; and ye must be ruled by him, and doe reuerence to him, that hath the key of the house of *David.*

Some liue in his house, that both dishonour him and his house; and many arme themselues with the name of the Church, when yet (saue for name) the Church hath no greater enemies then they are: therefore, least in stead of the Arke of the Church, we fall into a ship of Pirats, and in stead of the Lords house, vpon a den of theeues; we must (as followeth) see, that our Christian outward calling haue a good and sure foundation.

VERS. 20.

Built upon the foundation of the Apostles and Prophets, and Iesus Christ (himselfe) the chiefe corner-stone.

That is grounded, by the doctrine of the Prophets and Apostles, vpon Christ. The *Rhemists*, in their annotations vpon the new Testament, would wrest this, which is here spoken of the foundation in Christ, to the persons of the Prophets and Apostles, his seruants. But besides that it makes flatly against the supremacy of *Peter*, to haue that giuen to all, that they would appropriate to him; it seemes to haue no shadow of that, that they would haue it in substance to be: for, whether by the foundation of the Prophets and Apostles, be meant (as some vnderstand it) that the vocation of the *Gentiles* had the same ground, which the Prophets and Apostles had; or (which seemeth to be neerer to the Apostles minde) that the doctrine of the Apostles and Prophets, was the foundation of their calling in Christ, in neither can it any way fauour their absurd opinion: or, if there had bin any respect of persons, in this recitall of names; the Apostle might as well haue mentioned the Patriarks, to whom the promise was made, and the worthy Kings, by whom it was continued, as the Apostles and Prophets by whom it was (but) spoken. And (here) first he nameth them that were last; *to wit*, the Apostles; not that they preached any other doctrine then was agreeable to that of the prophets, which were before them; but because they witnessed that to be done, which (before) was but promised to be done; and were immediately sent to manifest that clearely (as it were in the open sunne) to the world, which by the Prophets so long before, was but shadowed: for, albeit the fathers in the old Testament, had (at all times) the Prophets (as it were the lesser starres of heauen) to giue them light; yet was it, in a manner, night with them all, till the sunne of righteousness (Christ Iesu) did arise vnto them. Whose light, be-

cause it was in great measure bestowed vpon the Apostles, as also because (after his ascension) the holy Ghost in visible maner, came downe vpon them, therefore was the doctrine, which they taught, a necessary meane, by which to lay the foundation of the Church vpon Christ. This, though the Church of *Rome* doth labour to auoide, by prouing that there was a Church, before the word was written with inke or engrauen in stone, and so making it to be more probable that the Church should giue authoritie to the Word, then take any from it: yet because we know that, howloeuere there was light in the world before the Sunne was placed in his tabernacle in heauen, *Gen. 1. 3. 16.* yet when the Sunne, the chiefe of the two great lights was made, there was no light that was not deriued from it: we are perswaded that though the heauen of the Church had her light of knowledge, within, before the light of letters came; yet as soone as the word was written, which was written when that Law, imprinted at the first in *Adam* and *Eues* heart, began to weare; all the light the Church had was to be borrowed from the Word; first of the old Testament, and after of the old and new. And this we may learne of the Apostles themselues, whose Church was, (it selfe) grounded vpon the doctrine of the Prophets, which is here added, as another part of the Churches foundation in Christ.

But because the doctrine was not theirs, but his that sent them, and who when the fulnesse of time was come, *Gal. 4. 4.* came himselfe, and brought his euerlasting Gospell with him; therefore Christ (as followeth) is mentioned and spoken of by an excellency; as Iesus Christ himselfe; and *Christ the chiefe corner-stone*: for, though the Gentiles, in their vocation to the Citie and household of God, were built vpon the foundation, that is, doctrine of the Apostles and Prophets; yet were they not built vpon them, but vpon Christ, who, as he is the ground of all faith, so is he the matter and end of all Scripture: and therefore vpon him, the Gentiles and all Churches were, and are (properly) laid by their doctrine.

And,

And whosoeuer buildeth (I doe not say) vpon any other but him, but vpon any other with him, hath the lesse hold of this foundation, and the lesse assurance of his owne building. This stone, this chiefe stone, laid in Sion, was and is contemptible in the eyes of the world, and therefore refused by worldly builders, *Psal.* 118. 22. yet was it made the head of the corner, and (here) the chiefe corner-stone: not by comparison with others; as our aduersaries would haue it, that they may make them to be of the foundation that are scarce of the building, and heads that are no sound members of the Church; but because, to him, that is (onely) high, all things are ascribed in the highest degree.

And he is called the corner-stone, because both sorts of people, Iewes and Gentiles are reconciled, and (equally) founded in him: for, he is the Sonne, whom we must kisse when God is angry, *Psal.* 2. 12. It is his face, in whom we must, and onely can behold the glory of God: to him was giuen a name aboue all names, *Phil.* 2. 9. neither is there any other name vnder heauen, by which we must be saued, *Acts* 4. 12. *Tertulian* calls him the seale to both Testaments; and Saint *Austin* the knot, in the which all the Articles of our Faith are bound vp, or which holds them altogether: and (therefore) are the righteous said to bee as Mount Sion, which cannot bee remooued, but remaine for euer, *Psalme* 135. 1. Because they are groundd vpon that stone, in Sion, in which, whosoeuer trusteth, shall not be ashamed, *Eesai* 28. 16. & *1. Pet.* 2. 6. which stone, is not onely so elect and precious, that wee cannot haue a better, but so necessary and so singular that we may haue no other. For other foundation no man may lay, then that which is already laid, Iesus Christ, *1 Corin.* 3. 11. in him is the summe of our saluation, and all the parts. Hee is the authour and finisher of our faith, *Hebr.* 12. 2. the beginning and the end; the *Alpha* and *Omega* thereof, and of whatsoeuer is betweene. *Apoc.* 1. 8. And (to be short) hee alone is all in all vnto vs, wisdom, and righteousness, and sanctification, and redemption: *1 Cor.*

1.30. and in him doe the Gentiles trust. *Rom. 15. 12.* But were the Gentiles, and are wee, that sometimes were as these Gentiles, laid by one continual and constant doctrine of the Prophets & Apostles, vpon Christ? Then is there but one rule, both to them and vs, of faith vnto saluation, by the doctrine of the Scriptures. For did not (all) eate of the same spirituall meate? And did not (all) drinke of the same spirituall drinke? and were not (all) baptized vnto *Moses*, in the cloud, and in the Sea? *1 Cor. 10. 2. 3. 4.* That is, was not one Law (as it were *Moses*) and one Gospel, as it were spirituall meate, and spirituall drinke in Christ, to Jew and Gentile? To these Gentiles, and to vs that were Gentiles, and are Christians? So, the Gospel is said to bee the power of God vnto saluation to euery beleeuer, to the Jew first, and also to the Grecian. *Rom. 1. 16.* Not one to them, and another to vs, but one to both.

The people before Christ, and wee now in Christ, were of one household, and vnder one gouernour: now the people of one Kingdome, and (much more) priuate persons of one house haue but one law. For the great God of Israel, is not like that great King of the Macédonis, of whom it is written, that as many nations as hee had vnder him, so many kindes of seruice hee receiued of them: but so ielous rather he is of his glory, and true seruice, that as he admits no God but himselfe, so he vouchsafeth no seruice but his owne; and acknowledges no seruice of his owne, but what is done by his owne Word, and tendred in his owne Sonne.

Abrahams treede, and ours are one; and the booke which *Abraham*, *Isaac*, and *Israel* had in their heart, as it was, hidden in the Wall. *2 King. 22. 8.* Wee (their posteritie) who walke in the steppes of their faith, haue in our hands; saue that they had but an epitome of Christ, and wee the volume at large. God spake by his Prophets in the old Testament, by his sonne in the New. *Heb. 1. 1. 2.* Is not the tongue of God alway the same, and one to all? Or did hee speake contrarily to our fathers and to vs? In diuers manners I grant, for he lisped (as it were) by *Moses*

to them, in sundry types, figures, and shadowes of things to come: *Exod. 4. 10.* But to vs hee hath spoken plainly by Christ in the Gospel. So that wee haue the same Word that they had, but more legible, and in a fairer letter; and they haue the same Law that we haue, but more veiled with ceremonies, and darker to them then it is to vs. The Church and people of Rome, who say with those Iewes, which pursued Christ to death, wee haue a Law: *Ioh. 19. 7.* Haue another rule, not drawne vpon the ground, nor according to the rule of faith, neither yet built vpon the foundation that is (here) spoken of, but of Popes and Councils.

The great things of Gods Law they count as a strange, thing or thing they much respect not: *Hos. 8. 12.* only, their owne dreames please them. But there is enough (least written) for the guiding of euery true beleeuers to Christ, and to life in him: *Iohn 20. 31.* and they that will not heare *Moses* and the Prophets, how shall other things persuade them? *Luke 16. 31.* Here also we haue no building, but vpon the Apostles and Prophets, Ministers; and Christ the Master, vpon their Doctrine, and his person: and what warrant (then) for additions to these by such as they were, of whom God complaineth by *Ezechiel*; that they set their threshold by his thresholds, and their posts by his posts. *Ezech. 43. 8.* I speake of our aduersaries, who adding to that which is written, so many vnwritten fabulous vanities, to which they giue the countenance of Scripture, doe set the threshold of tradition, by the threshold of the Word written, making the Lords siluer drossie, and mingling his Wine, with worse then water. *Esai. 1. 22.*

But wee that haue a most sure Word of the Prophets, let vs take heede vnto it, *2 Pet. 1. 19.* and be wise in that; not about that with Heretickes, nor against that with Atheists, that is able, and therefore sufficient enough of it selfe, to make vs wise to saluation: *2 Tim. 3. 15.* Let vs not with the Papists, whom we heare condemned, make it onely a partiall rule of our liues, but (impartially) set our wayes

wayes to it, with respect to all Gods Commandements. Neither let vs presume to giue our selues a dispensation for any thing forbidden by it, though neuer so small; which is but to erect a court of faculties in our owne bowels against it. For some will commit a sinne, and then stretch the Word, to make it a little sinne, if it bee great: and if it be little, to make it nothing. But good Christians must be builded, as well in their conuersation as faith, vpon the Apostles, Prophets, and Christ, that is, vpon the whole Word of God, that they may bee absolute, being made perfect vnto all good workes: *2 Tim. 3. 17.* that is, made perfect indeed, and furnished thorowly to the power of godlinesse.

And therefore, they are iustly reproofed, who seeke to any thing in their corporall and spirituall distresse, rather then to the Scriptures. In the worship of God, some more esteeme their owne opinion and the tradition of their Elders, then the rules of the Word. If they bee sicke, they will goe (first) to carnall meanes, and (lastly) to Scripture. In their apparell, they are rather led by the fashion, in their recreation by the company, in eating and drinking by their appetite, then the Scriptures. And (generally) in their liues, it is esteemed a course too strict, and of too much nicenesse to stand to the direction of the Scriptures. Gods intent in writing and giuing his Word, was the setting of our hearts in the truth, and the grounding of our affections by the nature thereof: if therefore wee care not to build our faith vpon it by the Ministerie, nor to direct our course by it in our ordinary way, that it may bee said, though in a better sense, this was done that the Scripture might be fulfilled: *Iohn 19. 36.* we frustrate Gods purpose of inditing holy Scripture, and make our selues guiltie of a prodigious sinne, or a sinne, as bad as the sinne of Witchcraft. *1 Sam. 15. 23.*

Besides, in our obedience this way, our owne good is sought; but wee ouer throw it, and our selues by odious disobedience. Therefore the Lord by *Ezechiel* speaketh thus; Statutes and ordinances haue I giuen them, which (if

a man doe he shall liue in them, *Ezech. 20. 11.* Loe, the doing of them is our life, or our gaine; as the not doing of them must needs be, and iustly, our destruction.

Lastly, not to build vpon the Word, is to build vpon ignorance; and so to build Popery in vs: which in stead of building in Conscience, is to build in Hell: for, there is no conscience, that is, good conscience, without it; and without good conscience what are we, but vnconscionable sinners? So much for our building vpon the foundation: but, what manner building must this be? for the manner, it must be a coupling together: and for the end, it must be a holy Temple in the Lord: as it followeth.

VERS. 21.

In whom all the building coupled together, groweth vnto an holy Temple in the Lord.

THE common knot that coupleth vs to God, and one to another, is the spirit: and in the spirit, this building must be coupled, as with the foundation by Faith, so in it selfe by loue: for it commonly falleth out, that that which is diuided in it selfe, is easily from it selfe diuided also. And therefore as we haue one God and Father of all, which is aboue all, and through all, and in vs all: *one Lord, one Faith, one Baptisme, Ephes. 4. 5.* so must we prouide to be knit together in one minde, and in one iudgement, *1. Cor. 1. 10.* and to be (as the primitiue beleeuers were) *of one heart, and of one soule, Acts 4. 32.* endeavouring to keepe (as much as we may) *the vnitie of the Spirit in the bond of peace, Ephes. 4. 3.*

They dwell neere together that inhabit in one Citie; but Christians (who are holy Citizens, are Citizens with the Saints) should dwell neerer in heart then men doe in their houses. The communion of Saints is as an vndiuided Citie; and Cities in vnitie are goodly Cities: so is it a goodly thing for brethren to dwell together in vnitie, *Psal. 133. 1.*

Againe, Christs Coat had no seame; and shall his body be diuided? was Ierusalem compact in it selfe? and shall Ieruselems Citizens iarre? must her buildings touch together? *Psal. 122. 3.* and shall not Christian brethren touch neerer, who are linked in faith, and ioyned in Christ? must our houses be vniforme? and shall wee, that liue in such houses, liue in no agreement? One saith well, the Church leaueth to be, when she leaueth to be one. And, therefore, they doe not a litle deceiue themselves, who thinke they can grow in the roote, and be torne from the branches: or, hold the foundation, and be rent in the rooffe; for, the branches must be vnited that will grow in the roote; and the rooffe must be sound and well coupled, that will, any while, keepe the foundation.

This would be considered of all, both house and builders; but specially the builders, or labourers in this building, should consider that it much concerneth them to be at peace among themselves, and with the Church: therefore should they study, not onely, to be quiet among themselves, but to sowe among those that heare them, the seeds of peace.

And to this they may take some light from the very Prince of darkenesse; who knowing that his Kingdome can no longer continue then he makes it hold together, doth therefore, he and his, conspire to diuide vs, but can neuer be perswaded to diuide themselves: all their labour is to make a rend in our Church, and to stop every little chinke in their owne; also, to keepeth their owne foundation, and to shake ours. How much more should the builders of Gods Church, both build themselves, and it, with louing exhortations to peace; *that peace may be wish in their wals, and prosperitie (the consequent of godly peace) within their palaces? Psal. 122. 7.*

And for the spirituall house, which is builded by them, how should it hold agreement with the truth, and with it selfe; not carried into faction and parts, according to these diuided tongues, *I am of Paul, and I of Apollos and Cephas, and I am Christs, 1 Cor. 1. 12.* seeing euen the children of
hell

hell and household of *Belial*, doe agree so well (ill I might say) both against vs, and with error and lying vanities, against God, and his righteoufnesse?

And yet, that we may not take the dry bones of peace for that peace which is coupled with holinesse: the marrow being gone; it is to be considered, that euery peace is not to be followed: for, *what peace, where Iezabel and her fornications are?* 2 King. 9. 22. what peace with the *Iezabel of Italie*? and what peace with the *Romish* witchcrafts? better open warre then such peace: but I spake of peace among our selues: wherein (yet) we must take heede of hauing peace with the vnfruitfull workes of darknesse; and, so, generall perswasions to peace must be linked, which made the Apostle to say, *if it be possible, and, as much as in you is, haue peace with all men*: now, what we may doe possibly, that we may doe lawfully; and sometimes we may seeke peace and not finde it, at a churles hands: if, then, mans incorrigiblenesse breake the peace, and some mans frowardnesse will haue no peace, we are in no fault, if we liue not familiarly with such: but we must be in charity with them, and pitie them in their euils, praying for their amendment, and ready, vpon it, to be reconciled; else we (our selues) are not children of peace. And in this sense, we must *haue peace with all men*: and yet not fit vpon one, or the same stoole with the workers of iniquitie: for, if we see a thiefe, we may not runne with him; we must, here, diuide our selues from him in his sinne, but not in our charitie: and vile persons we must hate, *Psal. 15. 4.* that is, as sinners, not as men. To be short (therefore) if we will haue peace with men, I meane such peace and in such manner, as may make it lawfull and good; we must, first, see it be not against God, and so haue no peace, to wit, of familiarity, with Papists, *Deut. 17. 21. Deut. 13. chap. whole. 2 Chron. 19. 2. 2 Cor. 16. 14.* secondly, that it be not against the Common wealth: for, what peace with Traitors? thirdly, that it be not against our brethren, whom we must not hurt, but *love as our selues*. Fourthly, that it be not against our selues, our soules, or

b 1. Cor. 5. 9.

Ephel. 5. 11.

c 2. Cor. 5. 6.

bodies by euill^b fellowship : for, to touch the pitch of the wicked, is to be defiled with the^c company : and peace with the wicked, is called by *Hilarie*, a flauery, but no true peace.

All these kindes of peace are carnall and impious, or peace more cruell then any warre, which I leaue to those who cry with one voyce, let him be crucified, *Mat. 27. 22.* the peace required here, is the peace of charitie, the brotherly peace of Christians, and this we owe to all, euen to good and bad ; to the good, for that they haue ; and to the bad, for that they may haue : so much the rather, because that the *vnitie* required in this building, is not that wee should be coupled onely, that is, knit, or glewed, or artificially made fast one to another ; but, as followeth :

Grow, as it were into one, or so together, that we may be as vnwilling to be diuided from our brethren, as wee would to haue our owne limbs torne from vs : and for this cause, and in this sense, are the parts of this building called by Saint *Peter*, not dead stones that must be fastned with morter, but liuely, *1 Pet. 2. 5.* which receiues from the corner stone, as from their root, sap and life sufficient, though not in one measure, yet as is fittest for euery ones calling, and best for the whole building. And therefore it is not enough to be in the foundation, and vnited to the building, vnlesse wee daily *grow* (as it further followeth) *vnto an holy Temple in the Lord* : which is also meant by the stone in *Daniel*, which being cut out of the Mountaine without hands, grew, and became great, and filled the earth, *Dan. 2. 35.* for, by such increase, we come to be the Temple, or habitation of God : by it God dwels in vs, not as he is in his eternall godhead, euery where ; but as he is specially in the faithfull by his Spirit ; and yet wee are not many, but one Temple : and the same spirit which is wholly in euery one, is but wholly one in all : so wee haue the meaning of the rest of the Text.

And now seeing we are called from so base an estate ; as we would rise from basenesse in the worldly birth, to more and more greatnesse, and would also depart further and further

further from an obscure parentage to a better stocke and family: To in the heauenly new-birth, our desire (whatsoever it be greater) should be no lesse to grow and increase more and more in spirituall and true greatnesse; and further and further to bee remoued from the parentage of sinne, to the noble stocke of Christ, which is the diuine generation of the Sonne of God. This growing must bee in the Lord, or in the sundry statutes of his feare, from glory to ^b glory. For the estate of a Christian in regeneration, is not a retrograde or standing still, but a going forward therein, *Philip. 3. 16.* And as children grow by the milke that they receiue: so, and vpon this condition we receiue the milke of the word, but it is, that we may grow thereby. *1. Peter 2. 2.* Or if wee haue tasted how bountifull the Lord is; this tasting of him, how can it but set vs on a longing, till we be filled with him? *verse 3.* That is, filled with the knowledge of him, when the Word dwelleth richly in vs, and not in a beggarly manner? *Colos. 3. 16.* And filled with the obedience and loue of the truth, when wee walke no longer in the flesh, but in the spirit or good way of life: and lanch forth, *Luke 8. 22.* or saile forward, (as a Ship gone out of the Hauen) from the shore of the new birth, to the Hauen of our peace in death. Many are at a stand in knowledge, and rather goe back-ward then forward in the way of grace. Such grow but vntowardly, and prooue dwarfes, and not men of any stature in Christ. But in *via virtutis, non progredi est regredi*; in the way of true vertue, not to goe on, is to goe backe: and, as it cannot be a member of a growing body, that groweth not, as the body doeth: so neither can it bee any liuely member of a true Church, that prospereth not, as that Church doth with the increases of God. All *non proficients* (therefore) in the degrees and schoole of regeneration, are bad Christians, and not members growing into Christ; but members *pro forma*, that is, for fashion onely; and so, are as farre from the end, as they fall short of the meanes of being as it followeth.

An holy Temple in the Lord, &c. For, how can that

b Apoc. 22. 11.

bee a fit Temple, or habitation for God by his Spirit to dwell in, which groweth not into a building? What man can conueniently, and will contentedly dwell in a house that is but begun to be built, and before it haue any, either rooffe or couer? And will the high God dwell in any house in his Ierusalem below, whose neither wall is builded, nor rooffe couered? but to proceede: the words that follow haue two points in them of speciall consideration: as the qualitie of this Temple, it must be holy: and the reason thereof; it is the *habitation of God by his Spirit*. It is called a Temple, by allusion to the Temple that was at *Ierusalem*, which was a type of the spirituall Ierusalem and Church of Christ: and this is either of all the stones together, which is the Church; framed with the corner-stone, which is Christ: or of the stones considered separately by themselves, euery one of which makes a singular temple, as all together makes an vniuersall in Christ. So many Christians, therefore, so many liuely stones toward the building of the generall Temple: and yet euery true Christian is a Temple to God, *1 Cor. 3. 16. & 6. 19.* And this Temple, both the whole, and euery stone in it, must be holy, that is, endewed with holinesse, and purged from the lust of concupiscence, which was the lust of those which knew not God, *1 Thes. 4. 4, 5.* which worke of reformation, though it shall be hindred by many, as the second Temple at Ierusalem had many aduersaries, *Neh. 4. 1, 2, 7, 8. & 2. 19, 20.* yet shall it proceede to the perfection of the body of Christ, as that other building went forward, and was finished, notwithstanding all that either malice or craft could doe against it.

Onely, let vs not hinder it our selues, by liuing in vn-cleannesse, and by neglecting to purge our selues, that wee may be a peculiar people to God, zealous of good workes. *Tir. 2. 14.* And, what we beleue let vs practise; wee beleue a holy Catholique Church, let vs therefore practise holinesse, that our practise be not against our faith. Let vs labour to be holy, as hee is holy that hath called vs. *1 Peter 1. 15, 16.* And seeing hee hath washed vs, who hath giuen himselfe

himselfe for vs, let vs not plunge our selues againe in the mire, *Ephes.* 5. 25, 26. to wit, in the mire of our first corrupt nature.

VERS. 22.

In whom you all are builded together for an habitation of God through the Spirit.

FOr, who will prepare for a great man (his friend) in a foule house, or lodge him in a stable? And is any person greater, or friend better to vs then God? Or, is any house, or roome of the house, fowler then an vnpurged conscience? And what stable is more loathsome, then the loathsome stable, or rather stie of a wicked heart? But, how doeth God dwell in vs? *Resp.* Ministerially by his Word and Sacraments, and (principally) by his Spirit. For his Word (therefore) seeing hee dwelleth in vs by it; wee must resolue to giue to it, as to himselfe, our best entertainment: lodging it in the best roome of the house, the heart, and not in the out-house of the care. And for the Sacraments; chiefly that of the Supper, the chamber must be trimmed, wherein Christ will eate that Sacrament with his Disciples. *Marke* 14. 15, 16. And, for that which is chiefe, and expressed in my Text, the Spirit, seeing it is the Spirit of God, and very God; wee must take heed how wee sinne against it, that is, the good motions of it in our hearts, wilfully, and despitefully: for that is a sicknesse to death, for which there is no Phisicke by repentance.

This is a sinne of men enlightned with the trueth. The Gentiles, without God, cannot commit it, neither the Iewes, that are without Christ. A sinne, wherein a man falles away, generally, and maliciously from God, yea, for euer and vterly from him, in all the effects of a reprobate heart, and heart that cannot repent. This is that great sinne; which Satan hath so blacked, that it can neuer bee made

made white : a sinne that shall not bee forgiven to a man, either in this World, or in the World to come ; that is, neuer. *Mat. 12. 32.*

Quest. But is not the sinne against the holy Ghost, a sinne against the Father, and Sonne as well as him ?

Ans. This sinne, if we consider the person of the holy Ghost, it is no more against it, then it is against the persons of the Father and the Sonne : but because the holy Ghost immediately, both convinceth conscience, and enlighteneth it ; therefore when we sinne against knowledge, and the light of our hearts, we are said properly, and directly to sinne, not against the Father, or Sonne, but holy Ghost. But a Christian may sinne against the Spirit, though in a farre lesser degree of sinne against him, then by this, which is so bitterly offensive against all his graces in our hearts.

To know how ; wee must first know how, and in what respect, the holy Ghost may be said to dwell in a Christian, or God by him. And this is not in regard of substance (for the whole substance of the holy Ghost, which cannot bee diuided, cannot bee shut vp within the body or soule of man) but in respect of some particular worke or operation. Now a Christian may sinne against this worke of the Spirit in him ; either when grace is offered, and not accepted of ; or accepted of, and not well vsed. For example, grace was offered to the old World by *Noah*, and hee warned them (for a hundred and twenty yeeres) by preparing the Arke : but they had neither eares to heare it, nor hands to receiue it, and so the Arke, that is, the time of repentance, offered by it, condemned them. *Heb. 11. 7.* *Sodom* was exhorted to repentance by iust *Lot*, and a pleasant land : yet shee reiected the Spirit that spake by these vnto her. *2 Pet. 2. 6, 7, 8.* The ghefts that were bidden to the supper, were bidden by the Spirit to it ; but they refused to come. *Luke 14. 18, 19, 20.* *Steuens* spake by the Spirit to the Jewes, but they stopped their eares, *Act. 7. 57.* neither vouchsafing to heare him, nor the Spirit, by which he spake.

Many

Many times, the Ministers of the Gospel knocke at our hearts by their exhortations, and warnings to repentance, yea, many biddings wee haue, by sicknesse, and other wayes, and wee doe as much. But this is to refuse grace, when the Spirit offereth it, which cannot but grieue the Spirit, by the which wee are sealed to the day of our redemption. *Ephes. 4. 30.*

And this is one kinde of sinne against the Spirit : another is, when wee make the Spirit weary of vs, hauing receiued it, or grieue it by our wicked behauiour, not vsing our Ghest well. Which made the Apostle in the fourth Chapter of this Epistle, and the thirtieth verse (as wee heard) to exhort these *Ephesians*, not to grieue, or make sad the Spirit in them. Where hee compareth the holy Ghost to a ghest, and our bodies and soules to Innes.

Now, as men will vse their ghests well, that they may come againe : so would the Apostle haue all Christians, in these Christian *Ephesians*, so to entertaine a good motion, as a good ghest, when it is offered, that it may come againe, and bring more company with it, to enrich this, shall I say Inne? Nay Temple of the Spirit, the heart, with the aboundance of spirituall wealth, and blessings in heauenly things in Christ.

But the children of God (themselues) doe not alwayes keepe one tenure in receiuing the Spirit, when by it, grace is offered to them, for the auoiding of some euill, or the doing some good. For sometimes, they are lesse apt to pray, lesse fit to heare, and lesse prepared to the Sacrament, then at some other times they bee. Yea, they may haue lesse feare of sinne, care of well doing, zeale in prayer, and comfort in the Word at one time then another.

This indeede, is a tempting of the Spirit, which though it make him not desirous to be gone, yet somewhat cooles his loue toward vs, as in *Dauid* and others. And therefore, we must strue with prayer, against all manner of decay in these spirituall riches, and omit no oportunitie to

doe well, as hee that meanes to bee rich in his trade, will omit no meanes of gaining by it. And (here) let vs consider what a shame it is for the children of God, though they cannot loose the Spirit, to loose, for some season, any graces (which they once had) of the sanctifying Spirit. For was it not a shame for *Lot*, who was so chaste in *Sodom*, to commit such incest, out of *Sodom*, in a Caue in the Mountaine? *Gen.* 19. 32. 35. And did it not greatly blot *Dauids* Chronicle, that in the dayes of peace (which hee did not in the time of warre) hee should fill his eyes with adultery, and staine his hands with blood? *2 Sam.* 11. 2, 3, 4, 5. 15.

How weak was *Sampson* that was so strong, and how ridiculous, that was so feared, when the Lord departed from him? *Iudg.* 16. 20. 25. So *Peter*, loosing by the denfall of his Master, much of that courage hee had, when hee cut of *Malchus* right eare; *Iohn* 18. 10. how was he posed, and ouercome of two silly maydes? *Mat.* 26. 69. 71. And surely, if it bee a matter of discredit, being rich, to become poore in worldly substance, what greater shame is it, being rich in grace, to decay in the Heauenly treasure?

This should make vs to purge our selues (daily) from all filthinesse of the flesh and spirit, *2 Cor.* 7. 1. not to be carelesse, as if in prosperitie we could not be moued, *Psal.* 30. 6, 7. for, a man may take a dangerous surfer after a full feast of grace: and to be humbled, when wee haue done our best; confessing that we are vnprofitable, *Luk.* 17. 10. the best haue their infirmities: and in euery Christian wombe, as in *Rebeccahs*, there is an *Esa* of flesh, and *Iacob* of spirit struggling together, *Gen.* 25. 22. we are sanctified but in part, and corruption goeth not out but with our last enemy.

In a word, in all the regenerate, there is a mixture of sleeping and waking, *Cant.* 5. 2. of sinne and grace: it concernes vs. (therefore) that put on our harnesse, not to boast, as he that putteth it off, *1 King.* 20. 11. and so to take heede that we giue the Spirit no occasion, by fainting,

or becomming secure in that warre, which is betweene the flesh and spirit in euery Christian soule, *Gal. 5. 17.* It is sure that the elect can neuer quite loose the spirit, that is, the sauing graces of the spirit that dwelleth in them: and yet it is as sure that the same may, by sinning against it (sundry wayes) loose the feeling, the comfort, the ioy and peace of it, for a season; which made *Dauid* to pray vnto God, that he would not take his spirit, that is, the ioy of his spirit from him, as appeareth, *Psal. 51. 11, 12.* They that take him to speake otherwaies, say, that he spake but as a distempered sick-man, who speakes, he knowes not well what himselfe; and what maruell that a guiltie prisoner at the bar (the water standing in his eyes) should misse in reading of his owne pardon.

But I take it, that *Dauid* was come to himselfe, when hee penned that exemplary Psalme of his sinne for the Churches instruction; and that therefore hee knew what he said, not distrusting any totall losse of the spirit of adoption, but onely desiring that his feeling might come againe vnto him, and that he might haue (as he once had) both a free and ioyfull spirit in worshipping toward God. Yet, let his example be a warning to vs who haue received a farre lesler portion of sanctifying grace then *Dauid* had: for, where such a Cedar fell, let him that standeth, take heede lest he fall, *1 Cor. 10. 12.* if so excellent a man, so highly exalted, as vpon his strong hill, *Psal. 30. 7.* was so quickly vpon the loe ground in his adultery and murder, as appeareth by his penitentiall Psalme, wee had neede to take heede that we grieue not the spirit, who stand vpon so loe a banke already.

How this may bee, and how this our most worthy Ghest may bee griued, after wee haue receiued him into house, and so our light eclipsed, though not quenched as in the darknesse it selfe; wee may see it, though somewhat darkely, in certaine earthly similitudes: for, as if, when some noble Ghest should offer to come vnto vs, we should receiue him but in some out or backe house, not in our best lodgings, wee should constraîne him with indig-

nation to leaue vs.

So, for this Lordly Ghest (the Spirit) who commeth to vs in his Word gloriously, as in his Charet: if we turne both it and him contemptuously into some forsaken corner, as it were backe-romes of the heart, what hope is there hee should tarry with vs, and his Word, any while, abide among vs? How much lesse, if we receiue his Word into our hearts, as into some prison-house, holding the trueth in vnrighteousnesse, *Rom. 1. 18.* or, behead it as *Iohn* was in prison? *Mat. 14. 10.*

Secondly, if we shall not receiue a great man (our friend) chearefully, or with good well-come, wee shall giue him good cause, with contempt, to passe by vs, another time: so, if we shall not receiue gladly and willingly the Spirit of comfort, how can wee but driue away the Comforter? If wee doe not flow vnto him, as the Sea, after such an ebbe and low-water of knowledge and true goodnesse; how can wee retaine that God, who will not tarry, any while, but where he findes a cheerefull giuer?

Thirdly, though a man receiue his great friend into his best roomes, yet if he doe not dresse vp those roomes, and make them sweete, remouing all noisome fauours, he shall greatly offend that person, his friendly stranger: so, though wee should receiue the Spirit into our hearts in some graces, yet if wee prepare not for his comming, nor make ready our hearts for his abode among vs, remouing our filthy and vnfauory sinnes that offend so much; how can wee but giue iust occasion to that same Spirit to forsake vs? For what greater despit can bee offered to the Spirit of Grace, and of Glory, then to see sinne (his most deadly enemy) in his owne habitation? *1 Sam. 2. 32.*

Fourthly, though a man receiue some great man (his friend) into a house swept and garnished; that is, well prepared for him, yet if afterwards, hee bring his enemy (the greatest hee hath) to out-face him, and to vex him in the same place, how can hee but bee moued against, and offended with such an host? So, though we entertaine the Spirit,

Spirit, for a time, in some good motions, and in a heart reformed in many things, as *Herods* was, yet if after some time, wee returne (being thus washed) to our wallowing againe in the mire, and begin to licke vp the vomit that wee cast; how can wee thinke to reteine the Spirit, and this forme of sinning together? For, as if one should set vp a rebell in that Kings owne dominions: so are they who bringing sinne into the heart, Gods owne Throne, or (further) into any of their outward senses, his owne dominions, doe vex him (as it were) at home in his owne possession.

Fiftly, though one receiue a noble man, into a faire and well furnished house, and possesse him quietly of it, yet if hee prouide not conueniently for his person, and traine, how can hee please him? So, who can please the Spirit, though hee make neuer so godly a shew of being zealous in the Law, if he abridge him of the diet and ordinary that belongeth to his good keeping in him? If hee care not to nourish his good motions at Sermons, and in the point of hearing, scantle him by attending vpon the Word, but at certeine times onely, and so become (as Master *Latimer* merily said) but a Straw-berry-hearer? And, may not the Spirit say to such, as Christ to those on his left-hand, at the last day; *I was hungry, and yee fed me not; thirstie, and ye gaue me no drinke? Mat. 25. 42.*

Lastly, though this great man should bee receiued in all conditions and manner, answerable to his great place and companies, yet if after a day or two, (as being weary of our Ghest before he bee willing to leaue vs) wee withdraw things necessary from him, wee cannot but much offend him: so howsoeuer wee begin in the Spirit, yet if (waxing weary of well doing with those foolish *Galatians* that ranne well) * we end in the same, in the flesh, wee must needs grieue the holy Ghost, and shall heare, the last state of these men is worse then their first, *Luke 11. 26.* then shall wee bee seuen fold more the children of the Deuill.

And thus wee haue heard how many wayes, the Spirit

(after it is receiued) may bee made sad by vs, and caused with grieffe to leaue vs. Let vs beware how wee so offend, lest we turne the habitation of God, into an habitation, or hold of vncleane spirits.

And (now) to conclude with that which is full of singular comfort; seeing wee are the habitation of God by his Spirit we may learne that God is not in vs, as a stranger in another mans house, but as at home, in his owne; and therefore will not loose vs, as no man will loose his inheritance that is able to keepe it: and, who so able, as hee that is Almighty? Neither (being the habitation of God) can wee lacke any thing that is good; that is, that is good for vs. For, what want can there bee in the Kings house? And as all good things are brought to the court: so, what so euer is excellently good, is to bee had here. Here is loue, ioy, peace, long-suffering, gentlenesse, goodnesse, faith, meeknesse, temperance, against which there is no Law. *Gal. 5. 22, 23.*

Here is no Winter, nor fall of the Lease, but a perpetuall Spring-time: and hee that would haue what hee can wish (if hee will wish lawfully and well) let him come hither. Let him build in grace, and set his house vpon Wisedomes pillars, *Proverbs 9. 1.* and no enimie shall hurt him. For it is the *Bethel* of God, or house vpon the Rocke: *Matthew 7. 24.* And hee that is in it will keepe it, when they that come against it, shall fall downe before it: for, who dares interrupt Gods possession? Or, if hee dare, shall not perish?

Thus the securitie is great, and the walkes are strong, where God is the inhabitant: and, hee that is a wall of defence about his people, will bee a wall of fire against his peoples enemies. *Zecharie 2. 5. Esa. 4. 5.* Hee that builds *Sion*, will throw downe *Babel*: and hee that saues *Ierusalem*, will ouerturne *Palestina*. The reason is, his Tabernacle is in *Salem*, and his dwelling at *Sion*. *Psal. 76. 3.* But *Babel* and *Palestina* were Countries, wherein hee neuer vouchsafed either to dwell, or bee, as in his Church.

So I conclude; make God your inhabitant, and yee are sure, but if hee dwell not in you by his Spirit, yee shall neuer dwell in safetie.

And now, hee that dwelleth in vs, and in his elect by promise, keepe vs and his whole *Israel*: yea, blesse vs, and saue his Israel, the Church which hee hath purchased with his owne blood; that, being the habitation of God by his Spirit, it may bee a temple of holinesse dedicated to his glory, in the grace of Christ, and loue of God the Father, to both which, with the holy Spirit of both, be rendered and giuen all praise and glory, now and euer: *Amen.*

FINIS.

THE



THE CHRISTIANS GUIDE TO A wise Conuerſation.

EPHES. 5. VER. 15, 16.

Take heed that yee walke circumspectly; not as fooles, but as wise:

Redeeming the time: for the dayes are euill.

a Cardinall Pole

T*Ake heed that yee walke circumspectly, &c.* It is written of a Cardinall Pole, that being demanded which was the best way to vnderstand the Epistle of Saint Paul to the Romans; answered, to begin with the study of the former part, and practise of the latter; because the first is a demonstration of the grounds, the second an exhortation to the fruits of Faith. That which he spake truly of that one Epistle, may be obserued in all the rest, and generally in all his writing: for, he planteth by doctrine, and watereth by exhortation in euery Epistle, laying the foundation by teaching, and building vpon it by exhortation to a holy life; that the true Christian rooted in faith, and strengthened through hope, may by the sanctification
of

of the spirit, grow to a perfect man in Christ. Herein the proportion he vseth is not alwayes alike, nor the same, as standing (sometimes) more vpon doctrine then exhortation, namely in that large Epistle of his to the *Romans*: sometimes more vpon exhortation then doctrine, as in this to the *Ephesians*; yet doth he apply both, and vse either, as one becommeth more needefull then another to profit with. And surely, if euer there were a time wherein there was more taught then followed, more knowne then practised, and therefore more neede of exhortation then doctrine, it is ours, and it is now: for euen now, and at this time, we are (a great number of vs) better Schollers then men; and vnder the full sailes of our science, what doe we but make ship-wracke of all good conscience? Therefore I haue not thought it amisse to intreat of that part of the Apostles exhortation, wherein hee generally aduiseeth the *Ephesians*, and in them vs, that seeing they were called from being strangers and forreiners, to be Citizens with the Saints, and of the household of God; and seeing they were made of enemies, sonnes, and translated out of darkness into so great light, they would (therefore) as Citizens and sonnes, or as sonnes and children of light, take heede, not onely (though carefully) to the doctrine which they had receiued, but circumspectly to their wayes; walking not onely directly therein in regard of themselues, but wisely in respect of others, and not as fooles in the vanitie of their opinions, but as wise, vnderstanding what the will of the Lord is: not neglecting the grace then offered, but redeeming the season, or buying it backe againe, like good chapmen of time.

Now, in these words, the Apostle requireth (first) diligence, *take heede*: then the ordering of our wayes by diligence, *how yee walke*; after, all auoiding of offence in walking, *that yee walke circumspectly*, and circumspectly with discretion; *not as fooles, but as wise*: and lastly, that wee take all occasion to doe good, not loosing but redeeming the opportunitie: the reason is, *the dayes are euill*, or we liue in a bad age, and with men of bad conditions; so euill

and nought, that they haue euen tainted time it selfe, and the very dayes in which wee liue. To take heede, and not to our walking, is no diligence; to walke, and not circumspectly, no discret diligence; to be circumspect, and not wise, is great follie; to be discret and wise in other things, and not for time, is vanitie, and no godly discretion: but so to take heede that we walke; so to walke that we be circumspect that we be wise; so to be wise that we redeeme the time, or bin out for well doing, that precious commoditie that others despise (who therefore are no good husbands of time but spendthrifts of it) is the way (indeede) to make the dayes that are euill to others, good to vs.

Take heede) is as much as watch ouer your Christian state, that you receiue not the grace of God in vaine: of this ductie, as there are many causes to moue vs to it, so there are many occasions to withdraw vs: for whether we looke into the world that was made to serue vs, or into our selues who were made to serue the Lord; whether we cast our eyes vpon things without vs, or call to minde the things that are within vs; what are they (take them at their best) but causes to moue vs to *walke worthy of our vocation*? but take them in their corruption, and what are they but occasions of euill? what, but snare in the world, and the chaines of the Prince of darkenesse to hold vs in wickednesse?

And both these, as they are of no small force, the one to bring vs to our duties, if well considered, the other to lead vs away from them, to all vanitie of minde & error of life, if not well watched and taken heede vnto, so doe they exact at our hands no small labour and diligence, duely and well to obserue both one and other; for albeit godlinesse be of it selfe, so great riches, that it neede nothing but it selfe to commend it to vs: and sinne be of it selfe, so great (not gaine but) losse and loathsomenesse, that it hath enough in it selfe to make it vile vnto vs: yet that there may be nothing wanting to stirre up our diligence, by all meanes in this matter, many things are spoken of the one

to make vs to seeke it with more care, and as much is noted of the indignitie of the other, to make vs auoid it with more contempt: for the first consideration, if wee would enter into the soule of it, acknowledging the great care that God hath of vs, how can it but moue vs to double diligence, and heede in the matter? specially, being thereby waged, and with some hire, to seeke that which is so worth the seeking? for to speake nothing of our creation, which was of nothing, nor how he made all things subiect to vs, that we (for whom he made all things) might be subiect to him alone: when we were worse then nothing he redeemed vs, and when we had lesse then nothing, hee endued vs with the graces of his spirit, that being dead to sinne, *we might liue vnto righteousness, and being deliuered from the hands of our enemies, we might serue him without feare, all the dayes of our life, in righteousness and true holinesse before him, Luk. 1. 74, 75.*

Now that hee deliuered vs from so great a bondage as we were subiect vnto, not onely generally by the fall of *Adam*, but more particular by being cast out of the common wealth of *Israel*, was such a benefit as deserueth whatsoeuer seruice we are any way able to performe vnto him: but that he should redeeme vs with so great a price, as the death of his first and onely sonne, and call vs also to so high an estate, to be Citizens with the Saints, and *heires with him of an inheritance immortall, undefiled, that fadeth not, reserved in heauen for vs*: this is a blessing that is many degrees greater then the seruice of our whole life can attaine vnto: but beyond all this, that hee should endue vs with those gifts, and blessed graces that make vs to walke worthy of this vocation, and able, as it would seeme, to pay him with his owne lent loue, by making vs so rich in him; what heart created can conceiue what this is? and if it cannot be conceiued by vs, how doth it concerne vs to take heede (seeing these benefits of God are so much more then we can deserue or conceiue) not to receiue so great grace in vaine; nor to thinke, where we can deserue nothing, we can serue more or better then wee ought; or to play the

vnthrifts with fo rich a treafure committed to our keeping and vfe? He that hath committed to vs our life, and his money, to be recalled at his pleafure, and hath diuided amongft vs his bleffings, and his talents to occupie till hee come, will one day, moft certainly, require againe his coine of life that he lent vs, and reckon with vs particularly for the feuerall peeces of his stocke of grace; both, which we haue ill employed, and which we haue not employed to their beft end, which is his glory: then, neither the hiding of our talent in the ground by an vnprofitable life, fhall be able to deliuer vs from our account to damnation: nor the fmalneffe of his gift, and of our receit, as it were the fingle talent, excufe vs; if we haue bin vnfruitfull in the leaft matters: nor others ill vſing of greater graces be a cloake for vs; but the fecrets of all hearts, as it were the bookes of the Lords accounts, fhall be laid open, euery leafe of them, and hidden thing in them: and a iuſt, I doe not fay equalitie, but proportion of increaſe fhall be exacted at our hands according to the meafure of grace which wee haue receiued: for as it is in the fiſt of the ſecond to the *Corinthians ver. 10.* *We muſt all appeare before the iudgement ſeat of God, that euery man may receive the things which are done in his body, according to that hee hath done, whether it be good or euill:* and therefore they doe not a little deceiue themſelues, who hauing a greater meafure of grace dealt vnto them, and more of the Lords money in their hands then others, doe abuſe all that bountifullneſſe of the Lord, and *turne his grace into wantonneſſe;* and yet thinke they ſhall as eaſily paſſe their accounts, as they who haue receiued ſmaller ſummes both of time and ſpirituall riches to anſwer for; as if to receiue much, were rather a priuiledge to greater ſecuritie, then the charge of a greater burthen.

But it ſareth not with the heires of heauen as it doth with the Lords of the earth, who becauſe they are borne to greater rents and poſſeſſions then others are, thinke they may liue more idly then others, and (as they vſe the matter) more wickedly: but the more that euery one receiues
here,

here, the more will be required of him; and the better his calling is, the more seemely must his walking be in it: for wee are all of vs *unprofitable seruants*; euen the best of vs, when we haue done our best, are so: and if wee were many degrees better then we are, we were many more degrees worse then we should be. And, in this respect, we are called *stewards of God*, not owners of his gifts; and therefore not to abuse them to our pleasures, but to answer for not vsing them in his seruice.

But as we are to take heede to our Christian life that it be godly and righteous, in respect of the causes that should moue vs so to doe: as in regard of the many occasions that stand in our sight and way to withdraw vs from a good course, we should take this paines for the ordering of our Christian life, much more: for, how many are they, and how many wayes offered? I would we were as willing to preuent them, as wee are sure they doe daily, nay euery houre, and moment of our life, circumuent vs: for, who can open his eyes, and not see? his eares, and not heare occasions of euill in all places? who can thinke, and not admitte? walke, and not walke in death? or, (which is lesse) but steppe out of doores, and not steppe into a great puddle of sinne? Not onely by the corruption of our vile nature, by which we are carried to all euill, but also by the subtile inticement of our old enemy, who hath spread his nets of deceit over all the world, and baited his hookes with euery part of our flesh, and hath so many lures of imposture for our eyes, charmes for our eares, vaine thoughts for our hearts, and by-wayes for our feet, we are so engirt and beset daily on euery hand and side of vs, that wee are easily caught, and no sooner assailed, then taken: neither is he sure that thinkes hee commeth into this field of assaults best appointed for them: the world, what is it but a Sea, which swelleth with pride, someth with lust, boileth with desires, and hath many contrarie tydes and tempests to turne vs from the port to which wee saile? Our life, what is it but a life of battels, and a perpetuall warfare, in the which we are to strue against the world and the Prince

thereof, yea against our owne flesh, and the lusts therein, and not to haue one minute of truce with them; but in a calme to looke for a tempest, and to be most distrustfull, when the enemy seemeth most quiet and still? for, besides those many weapons which Sathan hath to assault vs, the many occasions that he hath to withdraw vs; his skill in vsing his weapons, his policie in applying and taking his occasions; he is well acquainted with the humours, not of euery age onely, but of euery estate also: and therefore can fit euery one with and in that to which hee is most inclined. He tempteth young men with beautie, middle age with glory, and old age with money: he stirreth vp contempt in superiours, enuie in inferiours, and malice in equals: If any be strong in faith, hee will teach him to presume; and if any be weake, he will driue him to despaire. He cloatheth his foule practises with tolerable names; making lust but a tricke of youth, ambition a spur to vertue, desire of money honest prouision, and whatsoeuer is of it selfe euill, and for it selfe hatefull, a thing meerely indifferent: yea, where he cannot hinder the course of godlinesse, he will so aduance it in the followers, that hee will make them proud of that they doe. And to be short, when he perceiueth that hee cannot worke so grosely in the children of light, as to perswade them that darknesse is light, and light darknesse; hee fetches about vnder hand to perswade them, that though they may not doe as the wicked doe, yet it is no harme to keepe them company; and though they be ashamed of many things in the light, yet in the darke they neede not, seeing no man sees them.

Further, to this his skill and policie, hee addes no lesse diligence: and for this, hee is said to be a Dragon that neuer sleepeeth, and Lyon that neuer lyes still, *seeking whom he may deuoure*; hee sowes tares in the night, and attendeth their growing in the day; he gaines the time that we loose, and where we are carelesse, he workes; what wee scatter he gathers, and what opportunities wee giue, hee takes. And what hee doth in person by himselfe, the same he

he doeth by his Ministers, making them more watchfull to build vp the Synagogue of Antichrist, then they are to build Gods house; and more zealous for a temple of idoles, then they are zealous for the Temple of God. *None doeth faint or fall among them; none slumber nor sleepe; neither is the girdle of their loins loosed; nor the latchet of their shooes broken. Esa. 5. 27.*

Wherefore it is, that though our case be neuer so good, and our enemies case desperate, yet hee will bee in hope to ouercome vs, if by no other meanes, yet with his importunities. And to this, as to all other his attempts against vs, he is much incouraged and set on by our owne corruption, which giues him no small hope, while wee cary that about vs, which is as ready to open the gate, as hee to enter.

For, as *Bernard* noteth very well: *Quot quot degimus in regione umbrae mortis, &c.* As many of vs as liue in this shadow of death, in this infirmities of body, as it were seat of temptations, we haue our inconueniences; we are easie to bee seduced, faint to doe good, weake to resist euill. Whereby it cometh to passe, that when we would iudge betweene good and euill, wee are decciued, when wee would doe good, wee cannot, and when wee would resist euill, we yeeld vnto it.

This the Apostle Saint *Paul*; calleth the Law in our members, rebelling against the Law of our minde, and leading vs captiue to the Law of sinne. *Rom. 7. 23.* A Law of such force and spite against vs, while wee dwell in this earthly house, that wee need no other enemy to maintaine battell with vs, and to keepe vs this way doing. Therefore, seeing we haue so many causes to seeke a thing which for it selfe, is so worthy; seeing also our auncient enemy besets vs with so many occasions, and so much skill and diligence, going so farre beyond vs in his aduantages, to our spoile and vtter destruction: how should these things moue vs to be well appointed, at all assaies, to take heede to our Christian state, and particularly (as followeth) to our walking.

That

That yee walke, &c. Albeit, wee are to take no small heed to our Christian state, that it stand vpon matter of sound doctrine, so that not onely we beleue nothing contrary to the Word, but beleue whatsoeuer is contained in it: yet are we so to looke to it, that we fashion our walking to it, and so to beleue, that we liue there-after. And therefore, where we are willed to take heed of false Prophets that come in Sheepes cloathing, and to trie the Spirit, because some that seeme of God, may prooue Sathanicall: we are taught to know false Prophets by their fruits, and lying Spirits by their Doctrine: and the Apostle who exhorteth *Timothie* to looke to his Doctrine, exhorteth the same *Timothie* also to looke to himselfe. For true it is, that as our eyes desire light to the end they may see, and yet withall desire it, that by seeing they may receiue and giue direction to the body: so the eye of the soule, the vnderstanding, desires the Doctrine, as it were light of the will of God, that it may know; and yet so should desire to know, that good affections may follow, and knowledge, so gotten, may direct our life. Also, as it is said of Christ that hee knew no euill, when it is meant hee did none: so may hee truly be said, to know the will of God that doeth it.

For in vaine doe we keepe his Commandements in our heads, if wee keepe them not in our liues. And here, the Prophet *David*, that hee might stirre vs vp to the deeper study, and meditation of the Law, pronounceth them happy, not that are learned, but that are vndefiled in the way, not that know the Law, but that walke in it. Afterwards, hee calles the Law a Lanterne, not vnto our eyes, but vnto our feete: and a light, not to our mindes, but to our pathes. Which hee doeth, that wee might vnderstand that fruitlesse knowledge, and an idle profession of the Law without fulfilling it, is a damnable, both knowledge and profession.

And if any shall thinke that obedience to the Commandements, was so required vnder the Law, as that it was abrogated with it, (which is the opinion of many

Atheists

Atheists at this day, that by it they may cloake their libertie of life, and of some Professours, that yeeld too much to their lusts :) let them know that Christ came not to destroy the Law, but to fulfill it; *Math. 5. 17.* and that hee was so farre from taking any edge of rigour from it, that he whetteth it to a seuerer exposition, adding more quicknesse to it, then the Pharises would confesse to bee in it in restraining the naturall Man. For, where the Law forbad to commit murder, he expounded the Law rightly, to forbid anger: and where it forbad to commit adultery, he expounded it, to forbid all looking vpon a woman to lust after her: *Math. 5. 27, 28.* Where it forbad forswearing, he expounded it, to forbid swearing at all, to wit, vainely, and in common talke: *Math. 5. 33. 34.* and where it commanded to loue our neighbour, hee expounded as a commandement to loue our enemies. *Math. 5. 43, 44.*

So hee laid more weight vpon the Law, rather then tooke off any; for, hee himselfe was to fulfill it. How much the more injury doe our aduersaries (the Papiſts) to vs, and to our Doctrine, while they goe about to perswade the ruder multitude, that our Doctrine of faith, takes away good workes, and brings in a greater liberty, or rather license of life, then is to bee found among the Turks, and Infidels. For where we say that faith alone doth iustifie; we doe not require that faith should be alone, because it iustifies alone, but confesse with the Apostle, that faith without workes is dead. *Iam. 2. 17.* And so grante him any thing rather then faith, that can speake as though hee hated vice, and yet liue, as though he hated vertue, It is the saying of our Saujour Christ; *not euery one, that saith vnto me Lord, Lord, shall enter into the Kingdome of Heauen, but he that doeth the will of my Father which is in Heauen. Math. 7. 21.*

For, the fig-tree in the Gospel made a faire flourish by leaues; but, hauing nothing but leaues of seeming, withered; *Math. 21. 19.* after Christ had said, *neuer fruit grow on thee any more.* The foolish Virgines had Lampes of a glorious profession, as well as the Wise; but lacking the

Oile of faith and a good conscience therein; were shut out. *Math. 23. 13. 10. 11.* The Pharise had the Law of God in his mouth, and in the skirts of his garments, no man oftner, or more; and yet when hee went into the Temple to pray, the silly Publican, was preferred before him: for, he went to his house more iustified, rather than he. *Luk. 18. 14.* By all which wee learne, that it is not enough to come neere to God with our lips, except our hearts come neere him, and our hands touch him. *Math. 15. 8. & 9. 20.* To be hearers of the Law, and not doers, is to deceiue our selues: *Iam. 1. 22.* For, so wee shall make our eares to accuse vs, and our owne mouthes to speake against vs. And they, who (like Monsters) haue longer tongues then hands, that is, can say more then they will doe, are not vnfitly compared to leaues without fruit, lampes without oile, clouds without water, hauing a shew of godlinesse, but denying the power thereof. *2 Tim. 3. 5.* To these (as *Gregory* noteth in his moralles) it commeth to passe in the iust iudgement of God, that by the wickednesse of their liues they loose the opinion of their faith. For, though we are to confesse with the mouth, as wee doe beleue with the heart; *Rom. 10. 10.* Yet (as *Cyprian* faith in his booke *de Duplici Martyrio*) *efficarius est uisus quam lingua testimonium*: more speaking is the Testimony of our life, then the witnesse of our tongue. And, in the same booke further; *habent & opera suam linguam, habent suam facundiam (etiam) tacente lingua*. Our workes can speake, and that eloquently for vs, though we hold our peace. In the end hee concludes, that as our good workes professe God, so our euill doe say for vs, that wee thinke there is no God. It cannot be denied, but that the Word of God is like vnto fire; and therefore as able to worke in vs, not onely the knowledge of Gods will, but obedience to the same, as fire giues vnto water, not onely heate but motion, making it not onely hote, but to boile ouer. Yet as fire it selfe, though neuer so hote, doeth not burne the hand that lightly toucheth it, passing quickly through the flame: so neither doeth the Word worke where

where it is little regarded, or passeth presently through vs. And here their negligence commeth to bee reprobued, who, though they acknowledge the Doctrine of Christ, and can be content (in their manner) to giue their names to the trueth, doe not much trouble themselues in shewing it forth by their deedes, how so euer (other wayes) they will be wary enough to doe nothing directly against it. But, though they thinke it good to sleepe in a whole and warme skinne, and to passe through this life, as a Ship through the Sea, that leaueth no signe of her being there: yet they shall finde, how so euer they can reasonably cleare themselues of doing no euill; that they shall answere for not doing of good, and further, for not doing as much good as they might.

And therefore, let them that liue in no particular vocation flater themselues as much as they list, because in doing nothing, they doe no euill (though indeede, it be euill to doe nothing, and idlenesse bee (as *Bernard* proueth) as well the mother of vice, as the step-mother of vertue) they shall heare, one day, that sentence of condemnation read against them; *I was hungry, and ye gaue me no meate; I thirsted, and ye gaue me no drinke; I was naked, and ye clothed me not. Math. 25. 42. 43.*

It is not said, that when Christ, in his poore members, was hungry, yee tooke away his bread, but it is said, yee did not feede him: nor that yee tooke away his drinke, when hee was thirsty, but that yee gaue him no drinke: neither that yee vneloathed him, but that yee clothed him not when hee was naked. So Saint *Augustine*, but as wee must walke, so wee must so walke, that wee bee circumspect.

Walke circumspectly, &c. Because there is but one way right, and the same narrow, *Mat. 7. 14.* where there are many by-ways, and broad withall, it is necessary, and required, that in our walking, we bee circumspect, looking about vs, and to our feete, where we set them: and that as well in respect of our selues, that we doe not erre, as in respect of others, that we doe not offend. For our selues we

shall not doe amisse, if, as the Sailor hath alway the North pole, and the Archer his marke in his eye; so we euer haue in the eye of our minde, the end at which we should aime in our whole course; euen that which is the North pole of our Christian Nauigation, and white or leuell of our best and holiest endeouours here. And therefore if wee did well consider to what end we were created, and since the image of God was defaced in vs, to what end wee were redeemed; it would moue vs to take that course that could best bring vs to that end, and to thinke all that labour lost, that is bestowed to the contrary, or impertinently thereunto.

The rather (also) should wee so doe, because it is not in our power or choise to propose to our selues, in our Christian walke, what end and manner wee list; but haue the same pitched and set vnto vs by the will of God, whose will in his Word, is our sanctification, and that euery one of vs should know how to possesse his vessell in holinesse and honour. *1 Thes. 4.3,4.* Now this holinesse of life, being the chiefe end, or white at which the regenerate should aime and bend vnto, in their Christian conuersation, doeth set a price vpon it, and all other things else, which (though lawfull and needfull in our mortall life) we should much lesse esteeme then it, and it (being chiefe) much more then them all. For this cause it behoueth vs to bee very circumspect, that (seeing temporall blessings are necessarily, and may lawfully, in a sort, be desired) we bee not caried away with the tide of our affections, to set our hearts vpon them, or to esteeme them, either for themselves, or for any other end, and with any other minde, then for the exercise of godlinesse.

For as the Moone is darkened and Eclipsed, when the Earth doeth come betweene her and the Sunne: so the mindes of the godly suffer, and are in a certaine Eclipse of Pietie, when earthly cogitations, come betweene them and the Sunne of Righteousnesse, Christ Iesus. Therefore well was it noted by *Gregory* in his *Morals*, that *solus in illicitis non cadit qui se aliquando, & a licitis eam restringit;*

stringit; that is, that hee onely doeth not offend in things vnlawfull, that now and then restraines himſelfe from things lawfull.

And now, if wee muſt bee ſo circumspect in things indifferent, and lawfull, as not to deſire them, either more or other wayes then we ſhould; how much more circumspect, ought we to be in thoſe things, that (of themſelues) are vnlawfull and wicked? There is no fellowſhip betweene light and darkeneſſe, betweene the workes of the Spirit, and the deedes of the fleſh. *2 Cor. 6. 14.* If we will liue in the Spirit, wee muſt walke in the Spirit: *Gal. 5. 25.* And if we bee Chriſts, wee muſt crucifie the fleſh with the affections and the luſts. *Gal. 5. 24.*

One ſaith well; if wee would bee of the minde before we finne, of the which wee commonly are, when we haue ſinned, and did marke our pleaſures (as *Aristotle* doeth aduife) not as they come, but as they goe away; wee would not commit ſuch groſſe finnes, and ſo with greedineſſe, as wee doe; nor drinke iniquitie as the moſt doe, who drinke it, as the beaſt doeth water. Neither are wee to be wary or circumspect onely in the greater euils, but in ſmaller offences (alſo) wee muſt ſtop their courſe when they are a beginning, and roote them vp when they are young. For little ſparkes may proue great fires, and ſmall ſprings riſe to great ponds.

The leaſt infirmities wee haue, doe bring (as *Saint Hierom* noteth) though not death, yet ſickenneſſe to the ſoule, and though they doe not quench, yet they make ſad the Spirit of God. And (therefore) as they that loue their bodily death, doe not onely preuent death, but the diſeaſes that make way to it: ſo they that care for the health of their ſoules, will bee as diligent to preuent the diſeaſe, as they would the death of it, when they ſee it coming. For, if it bee true in the life of the body, it is much more true in the life of the ſoule, that *visa, non eſt viuere ſed ualere*; that is, it is not life to liue, but to bee in health, and many liue by breathing, that are dead in finne. If (therefore) we did as conſtantly beleue that, which wee cannot

denie to be most true, which is that our aduersary winnoweth vs as wheat, and that we shall giue an account of euery, not onely wicked, but idle, not onely deede, but word, *Mat. 12. 36.* we would (as Saint *Ierom* counselleth vs) *minima pro maximis cauere*, be as circumspect in small things as in great, specially since the least sinne committed is made greater then wee can answer by the greatnesse of him against whom it is done.

This should make vs carefull to preuent, not sinne onely but the occasions thereof, that we be not ouer-taken ere we be aware, and take the disease before we suspect it. *Animus vereri qui scit, scit into vadere*; the minde that knoweth how to feare, knoweth how to walke safely, and without feare: and it is care to be provided against occasions, that make vs secure. As (therefore) it is written of the *Africans*, because their Countrey is troubled much with Snakes, that they tread lightly in euery place, and, if they chance to feele any cold thing, doe more then halfe suspect it is a Snake; and as they that ride with a charge in the night, doe (because of the darkenesse, and their feare furthered by it) take euery bush for a thiefe: euen so wee, who by reason of a greater charge, goe in greater danger, and are threatned with the bitings of sharper teeth then Snakes haue any, should much more suspect vpon euery occasion; thinking euery place we tread on, to be a net to snare vs, and euery thing we doe, to be a bait to catch vs; in euery grasse we should feare a snake, and in euery bush a thiefe of our saluation: as well against small as great sinnes we should come well appointed with the *armour of light*, hauing about our loines the *girdle of truth*, in our hands the *shield of faith*, and *sword of the spirit*, which is the word of God; for the couer of our feet, the *preparation of the Gospel*, and the *helmet of saluation* on our head; *righteousnesse* for our *breast-plate*, and for all parts, *prayer*, which is the button, or knot, that holds all the preces together that we loose nothing. These we haue in the armoury of Scripture, by the key of Saint *Paul* in his Epistle to the *Ephesians*, chapter 6. verses 14, 15, 16, 17, 18. If wee take

take these peeces from thence, arme with them vpon all occasions, and vse them as we ought, wee shall not runne into euill: and when the enemy assaileth vs, wee shall be ready both to giue him battaile, and to send him backe.

And yet it will not be enough for our circumspect walking, that we flie all, not onely sinne, but occasions of sinne our selues, except we so beare our selues in respect of others, that we giue no occasion of iust offence to them by word or deede. I say iust offence; because, many times, an offence may be taken when it is not giuen. So the aduersaries of the truth are offended at our doctrine which is true, and at the fruits of it, which are good: like as the *Iewes*, when *Stephen* did truly charge them to be *men of uncircumcised hearts and eares*, such as euer resisted the holy Ghost as their fathers did, were (euen) cut to the heart, and gnashed at him with their teeth, *Acts 7. 51, 54*. But how can we helpe it? the offence is taken by them, not giuen by vs. Now if the malice of the wicked be such that they will take offence at that which is well done; how circumspect should we be, and how circumspectly should we walke, that by our euill deedes we giue them no iust occasion?

This occasion, though it may be giuen diuers wayes, either when we teach some false or vncertaine doctrine, contrary to that which we haue receiued; or when in things indifferent we abuse our Christian libertie, eating with offence, and wearing our apparell so as may iustly giue offence: yet is it chiefly ment in this place, as spoken of that offence that is giuen by our euill life: for, we ought to haue an honest testimony euen of them that are without: and our light should so shine vnto others in our godly conuersation, that they may see our good workes through it; and by it, or beholding it, glorifie our father which is in heauen, *Mat. 5. 16*. we must not be an occasion that the name of God be blasphemed through vs, *Rom. 2. 24*. the rather, because they that are without, and also because they that are weake within, haue their iudgement led by no other rule,

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rule, nor esteeme of the doctrine further, or otherwise then they see it fruitfull in the followers: therefore doth the Apostle exhort the *Ephesians*, since they were called in hope, to adorne the calling with their good liues; and, being renewed in the spirit of their minde, to cast off the old man, and to put on the new in holinesse, *Ephes. 4. 22, 23, 24.* since they were lightned, hee bids them to lay aside the workes of darkenesse, and in an honest conuersation, to doe the deeds that will not flye the light. So he wrote to the *Romans*, who also had bin called, by God, out of darkenesse into his marueilous light; bidding them, since that night was past, to walke honestly, as in the day, *Rom. 13. 12, 13.* that is, to doe the workes of the day of the Gospell, not the vnfuitfull workes of the night of ignorance, and of sinne. The same Apostle writing to the Church at *Corinth*, doeth in great zeale, and with many reasons charge them to giue none offence, either to the Iewes, or to the Gentiles, or to the Church of God, *1 Cor. 10. 32.* but to edifie one another with their good example, as well as doctrine, *ver. 33. 1 Cor. 14. 12.* and in his former Epistle to the *Thessalonians* fifth chapter, and 22. verse, for this cause hee exhorts them to abstaine, not from euill onely, but from all appearance and shew of euill; for, the common sort takes euery one to be as he seemes, and will take a small occasion to condemne him and his profession that seemes not.

I doe not speake this, as if men should liue to opinion and shew, and that euery thing were best that seemes best, or that the common sort thinkes best: but I speake it to the end we should not vtterly neglect the vulgar report, or (which is the disease of an impudent face and heart) neuer regard what men say of vs: for, that which *Tullie* spake of friendship, is true of reports; *grauē est amicitia verē accusari, sed si falso accuseris, non est negligendum.* In friendship it is a grieuous thing iustly to be accused, and not to be neglected if we be accused falsely: for, albeit a cleare conscience be a brazen wall; yet, as Saint *Austin* noteth, *duo sunt necessaria conscientia, & bona fama; conscientia propter te ipsum, bona fama propter Proximum:* that is, two things

things are needefull in a (peaceable Christian life) good conscience, and a good name; good conscience for our owne sakes, good name for our neighbours sake. And this later is said by *Salomon* to be *aboue great riches*, *Pro. 22. 1.* that is, more then any or all the commodities of this life. In another place, by the same wise King in *Ierusalem*, it is preferred before *the best ointments*, and esteemed with the most precious things, *Eccles. 7. 2.*

David was carefull not to seeme delighted with *Sauls* death; and therefore to satisfie others as well as to content himselfe, he greatly mourned for it, *2 Sam. 11. 17, 19.* &c. The like satisfaction he was carefull to giue about the death of *Abner*, *2 Sam. 3. 31.* hee would not haue the suspicion of that trecherous deede to come neere him, but remoues it by making great lamentation for him, though he had beene his enemy: though it be not in our power to bridle the tongues and penne of ill disposed persons, yet it much concernes vs to beare off their strokes with our innocencie, and to be sure that we giue them no iust occasion.

The true light that came into the world, entred with this condition, that men should not onely sit still in darkenesse, but loue darkenesse; and not onely so much, but more then light, *Iohn 3. 19.* so ordinary a thing it is for truth it selfe to heare ill, and where there is most neede, not to be receiued. Christ is tearmed but the Sonne of a Carpenter, though the Sonne, and great power of God: the Apostles men of excellent tongues and speech, are said to be *full of new wine*, *Acts 2. 13.* *Paul* most sober, is said to be *mad and beside himselfe*, *Acts 26. 24.* *Iohn Baptist*, to haue a *Diuell*, *Mat. 11. 18.* the Primatiue Christians to beleue in a *Galilean* and hangd God: these did well, and yet heard ill in the world that was not worthy of them: so true it is that the world speakes no language so much and perfectly, as reproach and slander: and hence it is that of late, the execution of Iustice is called persecution for the Gospell; punishment of Traitors, martyring of Saints; the preaching of Faith, the preaching of loosenesse, is not our diuisi-

on among our selues come to this, that on the one side all zeale is made hypocrisie, and all learning iudged vanitie on the other: on either side, what is so good, but it is made ill? and what so ill, that is not made worse?

These things (as I haue said) well considered, haue we not great cause to looke to our wayes, and our selues circumspectly? and seeing wee are to regard our brethren in our example, as well as to cleare our selues in our doings, how warie should wee be both of doing euill our selues, and of being any occasion that euill be done by others? The Heathen Law-giuer appointed a double punishment to a publique ill-doing Magistrate: the one for doing euill, the other, for giuing an euill example. And so Christians, when they doe amisse, stand doubly charged before the Lord; once for the euill they doe, and againe for the hurt that commeth of it. So *Dauid* bore a double sinne in his sinnes of adultery and murther; one before God, that was put away, *2 Sam. 12. 13.* another by which he made the enemies of the Lord to blaspheme: and this was visited with certaine sharpe chastisements temporall: the childe that was borne must dye, and the sword of trouble must be walking, *verse 14. and verse 10.* Therefore though this counsell of a heathen man be good, *Nē te quasi veris extra,* that is, let no man seeke himselfe in other mens mouthes: yet that which another saith is necessary; *viuendum recte cum propter plurima, tunc haec (precipue) ob causas, ut linguas mancipior, contemnas:* we ought to liue wel, as for many other reasons, so for this chiefly, that we may contemne the tongues of railing *Martius.* And it cannot but be necessary for euery one that doth tender his credit, though in the first place to take heede that hee deserue no euill, yet in the second to be no lesse carefull that he be not euill spoken of without deseruing.

So we see that hee had neede to haue as many eyes as *Argus*, or rather to be full of eyes, as an Angell of God, that will be circumspect enough in an age so full of temptations, and in dayes so euill: to which let me adde this one reason more, and that is, the small encouragements that

that this froward world affords to those that follow after things of best report; the disgraces that it casts vpon grace in the *chilāren of light*; & the no accout that it makes either of godlines or of godly persons, able to make them to turne out of their good way, if they walk not circumspectly. And here the admonitiō that Christ gaue, would be remēbred, it is a good antidote against carnall weaknes: *blessed is he that shall not be offended in me, Mat. 11.6.* & we shall haue need of it for our more comfortable *passing through this vale of Baca.* It is a hard condition that we are put vnto; hard (I confesse) to *flesh and blond to beare the crosse* with patience, when our good conuersation in the world is not onely left without honour, but *filled with reproach*: for, will it not much trouble a man in his way (who yet walketh weakely) when he shall heare with his eares, that that which is most precious and aboue all worldly treasure, shall beare no price, or be reckoned nothing in the ballance, that is, in the opinion of the greatest, and greatest part of worldly men? Besides, what incouragement is there for good things and good men, when no rewards (here) are ascribed to them? when no nobilitie is giuen to the new birth? no honour to the seruice of God? no beautie to the beautie of the daughter of *Sion, whose glory is all within*? no ioy eternall to a good conscience? no glory to the crosse? no wisdom to the knowledge of Christ? and no riches to true godlinesse, which (yet) is of so great gaine, that the Merchant of this Pearle was content to sell all, himselfe and all, to buie it, *Mat. 13.44.* If a man *walkes not circumspectly*, how can he but be offended at these things? how can he but either refuse the narrow way of grace, or (being entred into it) goe backe with discouragement? It is necessary therefore, and more then conuenient, that wee so *walke*, and further (as it followeth) that *we walke*;

Not as fooles, but as wise.) By wisdom, the Apostle (here) meaneth Christian wisdom, and godly warinesse: not such wisdom as hath no folly in it: for, who is so wise, but is in some things foolish, and at some times dealeth foolishly? Hence this saying; *stultor, plena sunt omnia;*

that is, all things and places are full of fooles and folly; or the wisest are fooles in some things: and no man so wise, that doth not sometimes trip, and in some things halt downe right in his wisdom. Neuerthelesse good Christians may and ought to carrie themselues wisely and with good discretion in all companies, and at all times. And in the Apostles dialect, he is counted wise, not that hath no folly in him in respect of heavenly knowledge and matters, but that hath the least folly in him, in regard of them. But fooles are they that vnderstand not, nor will know, *what the will of the Lord is, Ephes. 5. 17.* And of all fooles, there is no foole to him, and yet no folly so much followed as his, *who saith in his heart there is no God, Psal. 14. 1.* For such an one, if he might be seene in his owne likenesse, and not masked and disguised in so many professions, (as it were) shapes, in the which he puts himselfe, wee should finde sinne a peerelesse foole; yea him a foole, that so varnished with colours goes for wise. And this couert-folly doth chiefly reigne in the worldly Politique, who hauing learned of his Master *Machiavel*, that Religion was deuised but to fray fooles (though States-men, that must not be esteemed fooles, must (necessarily) seeme religious) is yet very circumspect to be reputed wise and religious, thereby to abuse the simplicity of them that are religious indeede.

Of this kinde I would there did not abound in our own State too many, who vnder the name of Religion, are ready to cut the throat of Religion; and therefore condemne Churches and Colledges, as cages of vncleane Birds, that they may make them the nests of Cormorants. Hence it is, that hauing shorne the wooll of our Ecclesiasticall preferments; the most of our best reuenues, in many places, are by Gods heauy hand vpon our sinnes, made but thred-bare pensions; but the stubble that they haue conceiued will bring forth chaffe for the vnquenchable burning, and that which they seemed to haue, *shall be taken from them, Luke 8. 18.*

Others there are, who (also) would seeme wise, and
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are fooles : and these are (rather) negatively, then positively, religious : fooles, that can reason against all Religions, but for none : who (therefore) make Religion the Butt for their tongues to shoot at.

And there are another sort of fooles, who thinke they walke as warily as is required, if they can so walke that mans Law can take no aduantage of them, though they breake Gods Law daily ; swearing horribly, spending time wickedly, and mispending Gods Sabbaths. It may be said of such as *Seneca* said of the like in his time: *Quam angusta est innocentia ad legem bonum esse?* that is, how nearely goe they to worke with their honesty, that will be no better then the Law compels them ? specially that Law that entreth not into the heart, but staieith without, as it were, in the vtter court of words and deedes ? In this case euery man should be a Law to himselfe, remembring that the prauitie (euen of thoughts) hath a Iudge, the Iudge of thoughts ; and good men will doe that which is good, rather of conscience because they know it to be good, then of constraint because it is commanded : For thus they free themselues from that folly by which many thinke they walke circumspectly, when they walke closely ; and are wary, when (indeede) they be craftie : but this damned policie of the Papiſts, *Si non caste, tamen caute* : if you cannot liue chastely, at least liue charily ; let vs leane to the *Mowles* and to the *Bats*, *Esay* 2. 20. to Papiſts, and to Papiſticall persons : for sinne is sinne, though it be shut vp ; I doe not say in the secretest corner of our chambers, but in the very closet of our hearts : and those cloakes that we seeke to couer it with, are but the figge-leanes of *Adam*, or rather nets, in the which fooles think they dance vnſene : but who can conceale fire, which will manifest it selfe by it owne light ? so, who can hide sinne, that will not be hidden, though it be neuer so closely pent vp in our thoughts ? yet the fowle of the heauen will carry the voyce, and that which hath wings will declare the matter, *Eccles.* 10. 20. wee haue seene the happy experience of it in our dayes ; where nothing was, or could be practised against *Iacob* by

Q. Elizabeth.

any *Esau*, but it was knowne to *Rebecca*, our mother in Israel, *Gen. 27. 42.* and the *Rauens of the Valley* have picked out the eyes of many of her haters, *Pro. 30. 17.*

But say, that the light of our secret sinnes did not breake out before men: yet, what hope is there to hide them, when hee alwayes beholdeth them, who can enter when the doores are shut, *Iohn 20. 26.* and those eyes I meane of conscience, see them, that are more, in this case, then a thousand witnesses? It may be said of these circumspect fooles, *vix quenquam inenies qui aperto ostio possit viuere, ianitores conscientia, non superbia opposuit.* Seneca *Epist. 96.* That is, yee shall scarce finde one of them that dares liue with his doore open, which proceedeth rather from the guiltinesse of his conscience, then for any pride to keepe a porter.

To this folly, let mee adde another not much vnlike; and this is the folly of those that are strict in small matters, and in greater loose girded: and these, if they were measured by the same thread that they measure others, would bee found little better then Pharisaicall fooles, that straine at a Gnat, and swallow a Camell, *Matth. 23. 24.* they tithe Mint, and Cummin, but leaue the weightier matters of the Law. *verse 23.* Daintie they are in a ceremony, but not daintie to commit sin; and (as wee vse to say) they stumble at a straw, and leape ouer blockes. But of all fooles, they are fooles of record, who thinke they are circumspect enough, if they can cloake their owne fautes by finding fault with others. And this folly runnes like a spreading Canker; it hath ouer-taken the most part of men, who seeke themselues, rather euery where, then in themselues; and who (like that woman, of whom *Plutarch* maketh mention) sit blind at home with their eyes in a basket, but put them on when they goe abroad. But there are none, that looke lesse into themselues, then they that looke so much into others.

For, whereas the honest minde, the better it is it selfe, the lesse it suspecteth others to be euill, and either looketh not at all vpon others, or looketh on them as on a glasse,

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in the which her owne infirmities are reflected vpon her selfe, and therefore is as farre from iudging ill of others, as she is from thinking her selfe to bee good: the minde that is fouled with sinne, and thereby enforced to loathe her owne filthy home, is glad to flie out, and to wander among others; and there, either by discouering their sinnes to couer her owne, or by reprobuing them, to gaine to her selfe an opinion, and seeming not to be as she is.

To conclude all these follies in one, and many other not spoken of, which to single out by one and by one, were an endlesse labour; they walke as fooles that walke after their owne fancie, and not as they haue direction from God in his word; and therefore, in the next place, it is required that wisdome bee the Guide to our circumspect walking.

But as wise.) Here, least any man might be deceiued in the word, or mistake what true wisdome is, in the 17. verse, that followeth, it is said to be that, *which vnderstandeth what the will of the Lord is:* excluding all wisdome of the flesh, and iudging none wise, but who are made wise by the word to saluation. Where (yet) the Apostle doth not so oppose betweene that wisdome which is of God, and that excellent facultie of vnderstanding, which is a gift of the spirit of God common to good and bad, to the spirituall, and in the naturall man, as if none were able to conceiue the things of God but men vnlearned, and men not trained vp in humane knowledges: for, howsoeuer morall wisdome is meere foolishnesse with God, when in the surges of her owne conceit, she is lifted vp aboute that which is meete; yet when shee holdeth her owne proper course and channell, in sobriety, she proueth an instrument of much seruice to Gods glory, and Church: and therefore (as one speaketh of many) *si uiscias ancilla est, sine sci-as, Domina:* that is, if thou canst tell how to vse her, she is thy seruant, but if thou canst not, she will be thy mistresse: so may it be said of wisdome acquired with industry; being sanctified thou maist command her; not directed aright, she will not serue but comand thee. To be wise
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then, is so to be by the word of God : more generally, to be wise, is to walke in a contrary way to fooles. How they walke we haue heard : and so wee haue heard how wee ought to walke : that is, as *Antipodes* to them, and (as was said) in contrary wayes.

It is sole *wisedome to feare God*, and one maine point of it is, *to walke in his Commandements*, *Eccles. 12. 13.* *Psal. 111. 10.* *Pro. 1. 7.* *Deut. 4. 6.* *Iob* further, *the feare of the Lord is wisdom, and to depart from euill is vnderstanding*, *Iob 28. 28.* It was once said by one, that it was *res ingeniosa esse Christianum* : a matter of wit to be a Christian : now it may be said (all things well considered) that it is a point of great wisdom to be a good Christian : for though the rules of Christian life be so constantly true, as that they all draw the varietie of our wayes, and the differences of our callings *to that one thing which is necessarie*, *Luk. 10. 42.* as to their proper center, yet are there in the world courses of our naturall life, so many cases, and some of conscience, which require a right iudgement, in regard of circumstances and manner of doing : that he had neede of more then a minde to doe well, that will walke as hee ought in things honest towards them that are without, and in things indifferent towards them that are weake within : for we must not thinke that it is perfect wisdom onely to vnderstand the will of God, but perfect and true wisdom is, to expresse it to the life, in all the actions of our life. To doe otherwise, or contrary, is not *to walke wisely, but as fooles.*

And therefore hath the Scripture concluded all vnrighteousnesse vnder the name of folly ; whether it be of ignorance in the minde, or peruersenesse in the affections and will : so *Miriams* sinne of grudging against her brother and Lord *Moses*, is called a foolish sinne, *Num. 12. 11.* so the *Israelites* a froward people, are said to be a foolish people, *Deut. 32. 6.* and *Samuel* told *Saul*, when hee had done wickedly, that he did foolishly, *1 Sam. 13. 13.* *David* confesseth as much against himselfe, after he had numbred the people, saying : *I haue done very foolishly*, *2 Sam. 24. 10.*
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the Princes of *Zoon* are called fooles, *Esay* 19. 11. so are the wicked people in *Ieremie*, 4. 22. and the Pharises that were hypocrites, *Mat.* 23. 16, 17. and the rich man that was couetous, *Luk.* 12. 20. and the two Disciples that beleueed not, *Luk.* 24. 25. The *Gentiles* also are called fooles that *knowing God, glorified him not as God*, *Rom.* 1. 21, 22. and *Paul* saith to the Apostate *Galathians*, *foolish Galathians*, *Gal.* 3. 1.

And thus it is plaine that all vnrighteousnesse is folly, and that all workers of iniquitie are fooles. If therefore we will be truly wise, we must be wise to doe good, and simple to that which is euill. *The heart of a wise man is at his right hand: but the heart of a foole is at his left*, saith *Saloman*, *Eccles.* 10. 2. It is properly vnderstood of the good and bad successe that followeth the actions of the wise, and foolish: and yet it may not vnproperly be referred to their different courses of life; as that the heart of the wise is euer inclining to good, and the heart of fooles euer declining, as by a left hand from it. And this seemeth to be the reason why the Phylosopher, as hee accounted wisdome the Queene and life of all morall vertues; so he did shut vp all vices in that one of folly. Where he thought not enough to doe *bona*, the things that were good, except wee did them *bene*, that is, wisely and well in euery circumstance: for if we erre but in one circumstance we doe ill; and wee cannot doe perfectly well, vnlesse well in all: therefore in the not perfection of our wayes, whose very perfection (as *Hierome* saith) is to acknowledge how farre wee are from perfection. Our first point of wisdome is, not onely to commit no folly, but to haue an eye to the good wee doe, and to that which we would doe wisely, that it be good both in substance, and in manner of doing, and thoroughly and in euery part good; yea, well and good; well, as from vs, and good to our neighbour.

Further, we may be said to *walke wisely*, when wee not onely seeme, but are Religious; and walke, both as the Law requires, and as good conscience directs; not thinking it enough to walke closely, vnlesse we walk innocently.

And our *walking is with wisdom*, if wee haue the greatest care of the greatest matters: if we turne our eyes from others to our selues; for the iust man is the first accuser of himselfe; and if we follow what is commanded, not what we fancy in Religion: for folly hath this miserie, to be pleased with it selfe: and it is hard to finde a man so foolish, that thinkes not himselfe wise: so incurable is the sicknesse of those that are wise in their owne opinion.

But what wisdom is in vs, *reiecting the word of the Lord?* *Ier. 8. 9.* and how can wee be said to *walk wisely*, who walke not after true wisdom, but after *Machisaneel*? In Christian vertues wee doe our duties to halues, and therein professe our selues wise: is this *to walke wisely*? Wee draw examples into rules, and presume that euery thing is lawfully done, that is done commonly. Many thinke it to be a safe and good plea to say, that either they were not the first that did so, or that they doe no more then others; Is there any wisdom in this? but such shall one day finde, that as they haue sinned with the multitude, they shall be punished with the multitude, and beare them company in their destruction, as they bore them company in their sinne: they sinned by example, but they shall be punished in their owne persons, when it will be but cold comfort to them to goe to hell with company. And then what wisdom will it be to seeke a defence either in the example, or custome of euill?

Here, I would we that should teach others, could teach our selues: wisdom should be in our mouthes, and the vertue of it in our wayes: but doe wee not follow the drone to the stambles, that should lead the sheepe of the slaughter to Christ? Wee that should turne others from the world, doe we not cleaue to the world our selues? and haue we not our conuersation in couetousnesse, that say to another, *thou shalt not couet*? Wee should conquer the world, and hath not the world made a conquest of vs? Wee are not vnder that tyrannie that did cloister the Ministers of the Gospell from these outward things, and from all libertie in them: but are wee so circumspectly wise, as

to vse this our libertie without scandall? Doe we gouerne our families to the example of others? Doe wee vse the World as if wee vsed it not? Or rather doe we not vse it, as if we had skill to vse nothing else? Or, as if it were our charge, and not the flocke of Christ committed to vs? Many haue a minde to enter the course of godlinesse, who still stand at the gate, or goe backe, taking a longer day. For, they deferre the resolution, thinking they can neuer beginne to late, where true Christians thinke, they can neuer beginne too soone. One speaking of folly, speaketh well of such: *Inter cetera mala hoc quoque habet stultitia, semper incipit vinere*; among many other euils that folly hath, this is one, shee is euer beginning to liue. Doe such walke wisely? To these wee may adde another kinde of fooles, that walke no better. And they are such as make (indeed) more haste to beginne, but with as ill speede: for they dwell vpon their beginnings, and are neuer led forward to perfection. *Hebr. 6. 1.* Hauing gotten the reputation of forward men, they spend vpon the stocke of that poore credit of theirs, till all be gone. And these, in steede of walking wisely, walke as foolishly as any: for, besides that they leaue to bee good, they desire to bee no better; and they left (but) the World with *Demas*, to returne more violently to it; before they held it in one hand, now they embrace it with both. *2 Tim. 4. 10.*

Quest. But is euery walking wisely walking well? *Ans.* Euery walking wisely according to the word; wherein, and wherein onely is true wisdom, is safe walking and walking well: not else, for wisdom in her corruption is the mother of heresie for opinion, and of disobedience for action: yet humbled vnder the spirit, and directed by the word, she becomes both a bulwarke for truth, and a guide for well doing. So the Apostle vnderstandeth wisdom, *Eph. 1. 8.* saying, that God was abundant toward vs in all wisdom and knowledge. And here he maketh these two, to wit, *sapience*, whereby we vnderstand heavenly things; and *prudence*, whereby we rightly apply whatsoeuer wee vnderstand of God in heavenly things, to the duties of our

Christian life, these (I say) he maketh two maine props of faith: by which it is plaine that policie and true religion are not such strangers as some would make them. Indeeде craft and true religion can neuer meet, but wisdom and godlinesse may: and Christian policie in Christians is sometimes, and for some purposes necessary: therefore our Sauour Christ, when he sent his Disciples, as Sheepe among Wolues, bidding them to *be wise as Serpents*: not wise Serpents, that is, craftily wise; but yet *wise as Serpents*, that is, politiquely so. He requires (I grant) simplicitie of them: but it is the simplicitie, not of Asses, but of Doves, *Mat. 10. 16.* that is, innocent: simplicitie, not fillie simplicitie. And this wisdom *Paul* vsed in the councell, when hee cast a bone betwene the *Sadduces* and the *Pharises*, *Acts 23. 6, 7.* saying, *I am a Pharise, the sonne of a Pharise, of the hope of the resurrection of the dead am I accused*: and so set them together.

This, no way iustifieth that mysterie of iniquitie that worketh in those faithlesse and craftie *Iesuites*, whom the father of errours sendeth ouer vnto vs; men of as many soules, as *Proteus* had faces: *Quo teneam vultus mutan-tem Protea nodo?* saith the Poet: that is, how shall we lay a net for such changelings? or catch, as in a knot, such slippery Eeles, and flies of *Rome*, that breake through all Lawes, and haue halfe in their lips, and halfe in their heart and conscience?

These are not godly but wickedly wise, nor without guile wise, but wise to doe euill. But wherein (chiefely) consisteth spirituall wisdom, and circumspect walking? in, and by *redeeming the time*: for it followeth.

VERS. 16.

Redeeming the time: for the dayes are euill.

They that redeeme the season, making euery time the time of repentance, are spirituallly wise, and doe cir-

cumspectly walke. Not they that apply themselues to all times, nor they that vainly spend the good houres of time: for such poure out their time, as water that is spilt, which cannot be gathered vp againe; and doe not redeeme time, but loose it. To redeeme the time (therefore) is, not to neglect the grace that it offereth: for though the time be now too late, when a man doth repent, and God be of *great suffering and great patience*; yet haue wee no patent of that acceptable time of grace: and he that biddeth vs, *while we haue the light, to beleene in the light, Iohn 12.36.* giues vs to vnderstand that the hauing of the light is no inheritance.

Gods peculiar people (the Iewes) had the light of the world first offered to them in Christs Preaching and Miracles, but when they *loued darkenesse more then light, because their deedes were euill, Iohn 3.19.* their light was put out in deepe darkenesse, in which they wander from the Lord of life, to this day: the day of saluation, or acceptable day, that was offered them, they regarded not; then came this long ^b night of their banishment from the priuiledges of Gods people: and *God hath giuen them the spirit of slumber, eyes that they should not see, and eares that they should not heare, Rom. 11.6.* the darknesse that was vpon the Gentiles is cast vpon them; and they are a people that know not whether they go, *Iohn 12.35.* This came vpon them, because they would not know (by way of redemption) in their day, *those things which belonged vnto their peace; and now they are hid from their eyes, Luke 19.42. Acts 13.46.*

The *seauen Churches of Asia* were *seauen golden Candlestickes*, and had goodly lights burning vpon them: but when by carelesse negligence, they fell away from better to worse, who should haue proceeded from good to better; not redeeming time, but making large penny-worths of it for pernicious errours and carnall loosenesse, by which they fall away more and more, *Esay 1.5.* their Candlestickes were remoued, and their glorious light put out, and they made a prey to the darkenesse of *Mahomet.*

^b Iohn 9.4.

It is an high point of wisdome (therefore) to keepe euen reckoning with our time, and not to runne behinde hand with good houres; for occasion is bald behinde, and they that are wise will take hold of her fore-locke: though the Lord be alwayes to be sought, yet then specially, *while he may be found, Esay 55.6.* and though alwayes to be called upon, yet chiefly and most, *when he is neare, ibid.* There was nothing more importantly objected to *Ierusalem*, then that *she remembered not her latter end, Lam. 1.9.* and God, by *Ierusalem*, reproveth his peoples negligence in taking hold of times and seasons for their turning to him, making the simple creatures of the aire, in their kinde, to giue sentence against them: for *they know their appointed times, and keepe the time of their coming,* saith the Lord, (hee speaketh of the Storke, the Turtle, Crane, and Swallow that obserue this order) *but my people know not* (saith hee) *the iudgement of their God, Ier. 8.7.* Though hee that came at the eleauenth houre, had his pennie, *Mat. 20.9.* yet trust not to that: for, thou maist be in hell long before thou see that houre, and that is set down to keepe vs from despaire, not to harden vs to presumption.

As (therefore) wise Merchants take the present fittest time for the buying of their commodities: so wise Christians, the best Merchants of time, should take the present season for the making of it theirs, by well-doing: and hauing neglected (already) many good houres, and yet hauing more offered (though they cannot call backe one minute of time past) they should double their paines and diligence about the gainefull employment of those that are before them, thereby to make (as it were) some amends or satisfaction for their losses before, doing as much good now, as they might haue done, both now and then. To moue vs to this; let vs consider (first) how nimble and fleete time is, and how soone it passeth away: the time past is gone, the time to come is not yet: onely the present may be called time, and what is it? or of what continuance, being no sooner come, then it is gone againe? Then what fooles are they that so much trouble themselues with the getting

getting away of time that passeth so quickly, nothing more? But such thoughts wise men are eased of, and fooles may spare; time will go fast enough without driuing; and therefore let our greatest care bee to *gather up the fragments and very crummes of time that nothing be lost*, Iohn 6. 12.

Secondly, let vs consider how precious time is, and therefore how worthy to be redeemed. Good husbands know this, who will loose no time for their wealth and markets: And Philosophers, who knew not any life hereafter, how were they set for the redeeming of time in matters of no worth? How loath were they to vnbind their vaine studies for their very meales and naturall rest? And shall we thinke the time long, and the husbandrie ill spent that is bestowed vpon wares of better nature then worldly riches, that is, that is laid out vpon heauenly wealth, and the true treasure? Shall the heathen so occupie time for vncertaine markets; and shall we seeing the markets we deale in, are of our certaine redemption, tary at home in our idlenesse, and loose so precious houres?

Thirdly, let vs consider how little of our time is in our owne power: onely the time present is ours, and how small a thing that is wee haue heard; the time past is gone from vs, and for hereafter, who hath power of that, that may bee? For, our life is a vapour, and in a moment wee may be taken away.

Fourthly, let vs consider how short our time is; and learne of *Moses*, the man of God, by so poore an Arithmeticke of our dayes, to number them wisely, not by the Church-booke; but by the true feare of God. *Psal. 90. 12.* Euery day windes vp some part of the thread of our life, which is of no great length in the longest liuer. The farther we passe from the first day of our birth, the neerer we draw to the last houre of our life: and so wee goe but to death, and not a foote from it; therefore saith the Apostle *Saint Paul*, *while you haue time doe good to all.* *Gal. 6. 10.* As if hee had said, you haue no such great abundance of it, that you can spare any.

Fifthly,

Fifthly, let vs consider, that our aduersarie the Diuell as *roaring Lion walketh about seeking whom he may deuoure*, 1. *Pet.* 5.8. that is, the Diuell will loose no time to destroy vs, and therefore let vs redeeme all houres of time to saue our selues and others. I speake to such as haue the charge of others in the ministrie, or (more generally) in the Gospell. This Apostle of ours did so: for writing to *Timothie* he saith: *These things write I vnto thee trusting to come shortly*, 1. *Tim.* 3. 14. He was vnwilling to loose any time, which he might husband profitably for Gods glorie and the Churches seruice; else he might haue said, because I meane to come shortly I will not write now. But that that may bee done to day, must not be put off till the morrow or the next day: and the Apostle would loose no time, that the diuell might not bee any gainer by him. Which should stirre vp negligent Ministers, who giue Satan time too much, to spoile the Lords inheritance. But looke what we loose, the Diuell gets; if we scatter time, he will gather it; and where we are idle he works.

Sixthly, let vs consider that time must be reckoned for, though (here) wee make no conscience to loose whole dayes, and weekes, and moneths, yet we shall one day pay to God the shot of time, in the strict account of our houres, when our poore soules shall bee committed to torments, and bodie and soule shall bee cast into hell. This should make vs enter into a trembling consideration with our selues about our great arrerage of time; as to thinke how much is vpon the booke for excessiue sleepe, for immoderate gaming, for our carnall fellowship, for much idle talke, vaine thoughts, and inordinate worldlinesse: and finding so much lost and spent already, do as wise husbands in such a case should do; that is, grieue for that which is past, and bee better husbands hereafter of all our houres, redeeming the time behind, and beginning prouidently to saue, before all be gone.

Seuenthy, let vs consider and call to minde the example of Christ, whose doings, as our light wee should follow, and to whose person, as our best precedent, wee should conforme.

conforme. hee saith, *Iohn 9.4. I must worke the workes o him that sent mee, while it is day*: he saith, hee must, and it is sure he did; for hee spent the day in teaching, and the night in prayer. *Luke 6.12. & 21.37.*

Let vs (eightly) consider, that as God hath appointed that good should be done; so he hath set the oportunities and seasons wherein to doe it; and therefore hath made euery thing beautifull in the time thereof. *Eccles. 3. 11.* Now, if wee neglect this time with Ierusalem, what can we looke for, but that the line of Ierusalem should be spread ouer vs for such our negligence, and more then brutish contempt of good houres? *Luke 19.42,43,44.*

And now, to cast vp the reckoning of all that hath beene spoken, let vs put these together; the nothing of our flight time: the price it carieth with the children of wisdom: how little of it is in our owne power; how short and fleeting it is; how much Sathan (to teach, or shame vs) setteth by it for his owne ends; that houres, and minutes must be accounted for: that Christ (for our imitation) lost no houre of time for his Fathers seruice, and Glory: and that good is to be done, in that time and season, that God (most wise) hath appointed to it; and hauing made this account, let vs denie (if wee can) that time is to be redeemed.

O (then) let vs not suffer any good occasion of doing good to slip away from vs, but let vs lay sure hold of it, exhorting one another, while it is called to day. *Hebr. 3.13.* Euery moment of our life, is the opportunitie giuen for amendment of life, it is that acceptable time, and day of saluation, spoken of, *2 Cor. 6.2.* that time of life, wherein God visiteth vs with his Word and Gospel, speaking to vs by his Word, and knocking at our hearts by his mercies, and iudgements: Oh, let vs not suffer the blessing of these golden times to be lost, or in vaine to be bestowed vpon vs.

Some good things reach not vnto, nor may be done at all times, as the hearing and reading of the Word, the reading of good bookes, conference, solemne, and set prayer,

L

admonition,

admonition, reproofe, almes : For, these must haue, and enjoy their owne oportunities ; but euery time, is a time of turning to God, all times are fit times for the exercise of our faith, for repentance of sinnes, for amendment of life, and for reconciliation with God : Oh (therefore) let these seasons and oportunities of times in Gods mercy, bee euer deere vnto vs, let vs deferre no meanes or time, that the Lord shall offer (fitly) to vs for these dueties, but redeeme them with our present industrie, and labour of loue, not receiuing so much grace in vaine.

Let vs consider our mispent time, and by greater diligence in well doing, fetch as much of it (as we can) backe againe by running the way of Gods Commaundements. *Psal. 119. 32.* Let *Saul* runne to the harpe of his pleasures, and they that are drunken with the delights of life, as with that wine wherein is excesse, let them make themselves musicke with mery fellowship, to driue away dumps : but let vs, to whom God hath giuen a better minde, and another spirit, take heede how we forfeite the oportunitie of repentance, for such vaine matters : and let vs remember, that time well past, is the best pastime in the World. Hee that other wayes, passes his time, turnes his pastime into sinne.

And because as was said, our time goes away fast enough, faster then a Post, and as soone as a thought, what neede wee (so much and ordinarily) in vaine sports to seeke remedies against it ? The yeeres we haue seene are gone, the few that are behind, will not tarry long after ; and one end shall bee vnto all. This end is death, the common end of the liuing, and the happy end of the righteous. Let it bee our care (therefore) to redeeme time, not to cast it away, and our soules with it, vpon the pleasures of sinne, as they, who doe more seruice to their bellies in one day, then they doe, in a whole yeere of dayes, to God.

Wary & wel-thriuing husbands, hauing had some great losse, will watch all Markets, and oportunities to recover it. Now what greater losse, can come to a (truely) and wel-thriuing Christian, then his great losse of the time of the

Gospel,

Gospel, which is the time of repentance: and should not this force him to follow earnestly, and continually, all the Markets and oportunities of Religion that he can heare of, thereby to make vp his former great losse, at such Christian assemblies?

The way-faring man, hauing slept too long in bed, or fate too late at dinner, will make amends for it by making more haste (afterwards) in his way: so we that trauell to our owne Countrey of heauen; hauing before, either slept out our good time in an idle life, or fate it out in pleasures, should be (by so much the more) carefull hereafter, to quit the way faster, by giuing all diligence *to make our calling and election sure*, 2 *Pet.* 1. 10. for it is sufficient for vs that we haue spent the time past of our life after the lust of the *Gentiles*, walking in wantonnesse, 1 *Peter* 4. 3. Now it is high time, that wee bestow that well and carefully in Gods seruice, that is to come; redeeming with our bodies, goods, and life (if neede were) that which is past, We heard how our Sauour Christ bestowed all his houres, to the glory of his Father and good of mankind: at great feasts hee would loose no time; and at one feast, how many things taught he concerning the feasts of Christians, and bread of heauen? *Luk* 14. 15, 16. &c. At *Iacobs Well*, when he talked with the woman that was a harlot; how did hee forget his owne neede of the water of the Well, to satisfie her necessitie with the *waters of the Well of life*? *Iohn* 4. 7, 10, 11, 12. &c. how after did he neglect his owne meat, to doe that (*which was his meat and drinke*) *the will of his Father*? *Iohn* 4. 34. What occasion did hee omit to doe good? by occasions of the haruest, how did he prouide and speake for his fathers spirituall haruest? *Mat.* 9. 37. 38. And by occasion of leauen, how did hee warne his Disciples of the leauen of corrupt doctrine and corrupt men? *Mat.* 16. 11. And what is this but to teach vs to redeeme time by his example that lost none?

And if filthy persons can take all occasions of filthy talke and doings; shall wee (that are Saints by calling)

loose any occasion of speaking well, and doing good, to the edification of our selues and others? so much the rather (as it followeth in the last place) *because*

The dayes are euill.) No day considered in it selfe, is euill; and all dayes, considered in their Creator, and first creation, are good, *Gen. 1. 31*. Here then we must confesse a trope, and that the dayes are not properly, but by a figure, *euill*; that is euill, for the euils in them: or, because they are infected with the pitch and canker of the world, that lieth wholly in wickednesse, *1 Iohn 5. 19*. So the daies here are said to be euill, because the men in them were euill. And this is reason enough to perswade the children of God to be good husbands of their houres, and to take heede into what places and companies they come, least they take the infection, as a man may comming into a plaguy-houise: for no plague aire can so soone infect the body, as the aire of euill company may the soule, This is plaine by the examples of *Lot*, and *Ioseph*, and of *Dauid* among the *Philistims*. *Lot* learned to drinke liberally in *Sodome*, and did so out of *Sodome*, *Gen. 19. 33. 35*. *Ioseph* in the Court of *Pharash*, courted it with dissembling, and swearing by the life of *Pharash*, *Gen 42. 15*. and *Dauid*, who suffered much, and learned great obedience by the things which he suffered; being but a while among the vncircumcised *Philistims*, learned to lye and to dissemble, *1 Sam. 27. 10. 11*.

Seeing (therefore) the dayes are so euill, that is, the men in them; how circumspectly should good men walke, and wisely passe their time, least they be circumuented? seeing so many thornes are about them, how wary should they be both what they touch, and how they goe? The world will say, because *the dayes are euill*, let vs be euill for company: but the spirit saith not so; but *redeeme the season, because the dayes are euill*: that is, though others be naught, and starke naught, yet be you good and very good: good your selues, and meanes to make others good: and some say, *the dayes are euill*, therefore as the dayes are, so be yee: but the spirit saith, *the dayes are euill*, therefore take heede

ye be not as they are ; that is, naught as they be. But were the dayes euill when the Apostle wrote ? then what should let vs to call them euill now ? or were they (then) in the positieue, *euill* ? they are (now) in the suparlative, worst : for that that was full then, runnes ouer now ; iniquitie I meane, that hath gotten the vpper hand, and workes with both hands.

At the reformation of the Gospell, by the zeale of blessed Queene *Elizabeth*, one diuell was cast out, but seauen haue returned since, *Luk. 11. 26.* we haue seene the growth of spirituall *Esaue* among vs, *Gen. 25. 27.* the euill men and deceiuers waxe worse and worse, *deceiuing and being deceived, 2 Tim. 3. 13.* but we grow not as *Iacob*, from good to better : we are turned from Poperie, but are we turned to the liuing God ? and not turned rather from him to Atheisme : that is, from the false God, to no God ? the furnace of strange lusts, as that of *Nabuchodonosor* in *Babylon*, is it not come from one heating, to be heated seauen times more in our dayes, then in any age before vs, *Dan. 2. 19.* that is, is not lust (the furnace) seuen times more lustfull ? Pride seauen times more proud ? Wantonnesse, seauen times more wanton ? Adulterie, seauen times more adulterer ? Drunkennesse, seauen times more drunkard ? and euery sinne, is it not seauen times more sinfull ? and doe we grow as *Iacob* ? or rather doe we not grow as *Esaue*, from euill to worse ? *Gen. 25. 27.* What treasons in Court ? What poisonings at Court ? What vnwonted prophane-nesse in Court and Countrey ?

In our Sauours dayes men sold and bought in the Church ; in our times, Churches themselues are bought and sold, *John 2. 24.* In the Apostolike and first times of the Gospell, the Heathen onely persecuted Christians : in our age of it, *Manasseh Ephraim, Ephraim Manasseh*, and both against *Iudah*, *Esaie 9. 21.* Iesuites and Priests one against another ; and both against the Gospell : nay (which is a warre more vnnaturall) *Iudah* against it selfe : and the diuisions of *Rubin* haue bred great thoughts of heart, *Iud. 5. 15.* I cannot containe, to remember what mischiefes this

bitter warre of brethren hath already, and is like further to bring forth: and what Christian heart can abstaine from sighes and lamentations, to see so many graue, wise, and learned Christians to molest one another? The Shepheards to be at variance? the poore Sheepe (for whom the Lord Iesus shed his most precious blood) to be so turned out to Wolues & spoile? the common people to be so distracted? errors and Atheisme so to abound, and get head? the cause and glory of the Gospell so to be weakned; and men also discouraged by them, by whom they should be lured and begotten to the truth; that it may truly be said in our dayes, which was spoken long since; *Qua modo mater erat, formam capis illa Nouerca; & quos lacte aluit, conficit illa flagris*: that is, She that was a mother, becomes stepmother, and whom once she suckled with milke, shee torments with stripes?

Our contention is hotter and hotter, our enemies increase that trouble vs; they that hate vs laugh, but the Church weeps that should be comforted by vs; and though she bleede in a veine of ignorance through our common distraction; yet no man saith to his brethren at variance; *Why strine yee? why doe ye wrong one to another? Acts 7. 26.* O! that it were considered what great losse the Church (daily) suffereth by this plague of dissention? O! that we had betimes, or would yet in time remember, *How good a thing it is for brethren to dwell together in unitie*? If wee did, or had done so, the storme that waxeth thicker and thicker had bin scattered, and we should haue seene a faire calme of peace in the Churches of *England*, at this day: but our breach is as the Sea, and these euill dayes know nothing of the wayes of peace.

But to goe on: in the Apostles dayes, and neare them; what running to the Gospell? now, what running from it? then, what plainenesse in teachers? now, what equi- uocation? then, what obedience to heathen *Cesar*? now, what practising against Christian *Casars*? then, what strengthening of the Gospell? now, what vader-mining it by the builders themselves? It were infinite to speake euen
of

of generall euils, that are infinite; and therefore I will come to an issue with you, and draw to an end.

Seeing *the dayes are* (thus) *euill*; the greater wisdome is required of vs, and must be vsed by vs, for our auoiding of the infection of that corrupt fellowship and misgouernment that (like venome) sheds it selfe vpon all that come neere it. So farre off we must be, *because the dayes are euill*; from being euill as they are, that wee must take the more paines, and heede to be good. And here, we should rather goe alone in the narrow way, then follow a multitude to doe euill, *Exod. 23. 2.* If it be of the fashion to be euill; we must be like vnto Christ, and resemble good Christians, who doe not *fashion themselues like vnto this world*, *Rom. 12. 2.* but are in their Masters fashion, and conforme to him. But some will doe as the world doth, and goe whither the most lead them; and whither is that? even to the house where the dead are, *Pro. 9. 18.* and what to doe? to be mad with the company, to be baited with their allurements, and to eate of such things as please them: but no example should preuaile so farre (though of thousands that so doe) as to draw vs into wayes of wickednesse with follies children: and if we would not be damned with such mates, we must not follow their damnable wayes, their pipes of smoake, and pots of excessse.

Againc, some feare not the contagious aire of any company: why, what is their confidence? No company (say they) can doe vs hurt. Can it not? and why can it not hurt them? Is it because they are (already) so bad, that no company can make them worse? or haue they forgotten, what company was able to doe against *Peter* himselfe (a farre holier man then themselues) in *Caiaphas* hall? *Mat. 26. 70, 72, 74.* Likewise, how it preuailed against righteous *Lot*, vertuous *Ioseph*, and *Dauid*, Gods owne King? If these were intangled, shall they goe free? if these carried with them a smatch of the company, that yet they liked not; shall they that runne desperately vpon the sharpe of this worldly fellowship, and take pleasure in it, keepe their state still? It cannot be: and therefore (to make my end

And here) I beseech you remember your great danger, and forget not your holy calling in these euill dayes; so euill, that you may not bee moued from your hope: for this cause, take vnto you *the whole armour of God, that yee may be able to resist in the euill day: and, hauing finished all things stand fast. Eph. 6. 13. The God of power gine you to bee so minded:* and to this, God the Father, with his holy Sonne Christ Iesus, and the Spirit of both; three persons in Trinitie, one God in vnitie, be rendred all glory, dominion, and honour, now and euer. *Amen.*

FINIS.

THE



THE
SHORT PROSPERITY
of the Wicked :
AND THE
HAPPIE ESTATE
of the Iust.

PSAL. 37. Ver. 35, 36, 37.

I haue seene the wicked in great power : and spreading himselfe like a greene Bay-tree.

Yet he passed away, and loe hee was not : yea, I sought him, but he could not be found.

Marke the perfect man, and behold the vpright : for the end of that man is peace.

Hauē seene the wicked strong, &c. There are two things obseruable in this Scripture : the vnstable prosperity of the wicked, *vers. 35, 36.* and the certaine and constant felicitie of the righteous, *vers. 37.* Albeit that the wicked man be neuer so strong, and in the pride of his heart, spread abroad, like a greene Bay-tree, neuer so faire ; yet hee suddenly passeth, and is little marked, he vanisheth speedily, and is as little remembred : whereas the iust and vpright man, though his

M

life

life be a kinde of warfare on earth, findes peace at the last; and after his red euening a faire day followeth, *Mat. 16. 2.* This is the sum and scope of these three verses. A point (if euer) necessary, now most needfull for our present times and state; and such as can neuer be too much vrged, or enough considered, specially since it is a thing incident to the best, to looke but on the outside of things, and to measure the secret iudgements of God with the scant yard of his outward blessings: whereas indeede his very chaffinings are blessings; and that (which we account blessing) but a fatning to the slaughter: for, not to say any thing of meere flesh and blood, *who say in their hearts there is no God, Psal. 14. 1.* or at the best no Prouidence of God, *Quod malis bene est, & bonis male*: seeing it goeth well with those that are euill, and ill with those that are good, it is a temptation greater then the very children of God can ouercome or resist, as long as they are cloathed with this earthly and mortall tabernacle, to see the wicked so greatly and high to rise aboue the head of the righteous; and to haue, not a large measure, but such an ouer-measure of these commodities and blessings that they so much want; whose godlinesse (notwithstanding) *hath the promise of the life present*, and not onely, *of the life to come*, *1 Tim. 4. 8.* for albeit *godlinesse be great*, of it selfe (I doe not say) riches, but *gaue*, and haue enough in it selfe, to commend it for it selfe, to all that are godly-wise; yet I know not how it commeth to passe, that we praise the thing, but labour for the reward, and stand more vpon the fruit, then the conscience of a good worke.

We can be content with the old people and children of *Israel*, to giue an eare to the Commandement of louing the Lord, and of fearing him, and twearing by his name, as we finde it of record, in *Deuteronomie chapter 6. & 8.* but our chiefe respect and speciall eye is to the promises there spoken of; as the *prolonging of our dayes in the Land*, our increase therein, and prosperitie in the blessings thereof; our hauing of Cities which we builded not, houses full of goods which wee filled not; Wells which wee digged not;

not;

not; Vineyards and Oliue-trees which wee planted not; *Deut. 6. 2, 3, 10, 11.* We can be content to *seeke the Kingdom of God and his righteousness, Mat. 6. 33.* but not in the first place, and with our first care, and our zeale will soone waxe cold if *all other things be not added to vs.* In a word, we can be content to thinke that *godlinesse is great riches*; but if the promises which it hath of this life, be not presently performed *to it, we thinke wee haue cleansed our hearts in vaine, and washed our hands in innocencie, Psalme 73. 13.*

Howbeit, the want of these outward things in the godly, though it be a tentation very grievous, doth not so much trouble them, as that they are poured out in so great plenty and fulnesse vpon the wicked: for howsoever there are to be found, that haue so farre profited in the Schoole of the crosse, that they can suffer many things for Christ, and for his name and testimony, with great patience and sound ioy: yet who is hee that is not moued beyond his patience, and afflicted euen about the measure of his affliction, to see the wicked, not onely free from troubles, in the day of his trouble, but a worker of his woe, and of the straits that he is in; and not onely armed with power against him, but insulting with pride ouer him? Nay, what greater indignitie and heauier crosse can there come to the godly, then to haue the foot of pride to come against him, and the hand of wickednes to be vpon him? *Pf. 36. 11.* Who more exercised then *Dauid*, and therefore more like to endure troubles then he? yet in this case, his feet were almost gone, his steps had well neere slipped, *Psal. 73. 2.* Who more patient then *Iob*, that mirrour or rather miracle of patience? yet in this very case, hee was so farre from silence (one of the truest signes of patience) that hee questioneth why the *wicked should liue, waxe old, and grow in wealth?* *Iob 21. 7.* Who apter to melt into teares, for the daughter of Sion in affliction, then weeping *Jeremie*? yet in this point also he groweth to a degree of choller, and reasoneth with God himselfe about the matter, asking *why the way of the wicked should prosper*, and they be in wealth that re-

belliously transgresse? Ier. 12. 1. Because God is of pure eyes, and cannot behold euill; therefore, as if he were bound to giue an account of his matters to man, Habacucke calls him forth, as if it were before the barre to answer him, Why he lookes upon the transgression, and holds his tongue, when the wicked denoures the man that is more righteous then hee? Hab. 1. 13.

So great an eye-sore is the greatnesse of the wicked to the consciences of the godly: which infirmitie in them (to call it as it is) as it groweth from no other cause, & as it were root, but that we measure them by their present estates: so hath it no other remedy, but to examine them by their ends; in the which we shall finde as great cause of comfort for the one, as we take of griefe at the other.

And therefore against all such discomforts and vnsetlings, caused by a wrie consideration of Gods straight and iust wayes in all that hee doth (who can doe nothing but that which is equall and good) let vs take *Dauids* experience, and *Dauids* word here, *I haue seene*: as if hee had said; but I see it not now: or the wicked man was strong, but is not: and was great, but is nothing now & no where, saue in some strong prison, or iudged to some base death: for, therefore hath *David* the King'set downe thus much for our learning, drawne (as it were) out of the bosome of his owne experience, that we should not be offended too much at the prosperitie of the vngodly, as hee himselfe once was: because, howsoeuer (for these outward matters) he be strong and in power, and (which is the effect of worldly power) spread and vaunt himselfe like a Greene Bay, which can hardly wither: yet he passed away and was gone: neither could he be found with seeking: where yet the *upright and iust man*, though his present case seeme miserable, his euerlasting estate is not so, and his end is peace.

And this kinde of arguing from the experience of Gods Saints, in the Scriptures, must needes be of force (if any) to settle & quiet vs in the strongest assaults of the wicked prosperitie, which is so short and miserable at last: for, though

though the *wisedome of the world* make experience but the *Master of scholes*, and reason the *wisest teacher*: yet in the right search of Gods iudgments, it is of force to set Reason it selfe to Schoole, and to conuince the best wisedome in Schooles, of folly: for it is not to be doubted, but that as *whatsoeuer things are writtē, are written for our learning*: so the experience of *Dauid* in this place, and of others in other Scriptures, is set downe and registred for a direction and rule to our iudgements vpon like occasions as this was: not that the iudgements of God, in these our dayes, are not legible by a weake eye, as written in capitall letters, that all may read: but that they may be lesse doubted of, hauing the consent and witnesse of other times. And if it be true which one speaketh of other stories; that, *nescire quid, antequam natus sis, gestum fueris, quid est aliud quam semper esse puerum?* not to know what was done before thou wast borne, what is it, but still to be a childe? How can they, who are not acquainted with the experiences of Gods children, in the Bibles storie (matters that were done long before their cradle) but be very *babes in knowledge*?

It is but a small thing that any one can obserue and see in so short a life, as we now haue, whereof the one part is gone before we thinke, and (while wee thinke) the other: and (therefore) to enrich our obseruation, it is necessary that we should be acquainted with Gods marueilous workes, done before our time, and written for our learning. It pleaseth God (sometimes) to set some vpon Stages, in whose persons he (liuely) acteth his iudgements for the instruction of an age (our memory and age hath seene some, and some (yet) it may behold at this day:) yet doth he it not to the end wee should content our selues with our owne experience, but that wee should compare wisely together what hath bin done in our owne daies, and in the times before vs. But now to the matter.

Dauid saith, *Hee saw, &c.* Hee had not onely experience by reading what God had strangely done before his time, but was an eye-witnesse of many great alterations

which hapned euen in his owne time, as in the storie of his owne life, and in the bookes of *Samuel* and the *Chronicles* may be seene: Hee himselfe saw the power and weaknesse both of *Saul* and *Absolom*; Hee saw them greene as a *Bay-tree*, and liued to see them as the greene grasse, that being cut downe withereth. In the 73. *Psalme*, hee saw that which much offended him, to wit, the wicked farre exalted about the godly: for their bodies he saw them lustie and strong, and in no perill of death: free from those troubles in their minde that others feele; the plague not once touching them that consumeth others. He saw how they drunke large blessings of a full cup: how their eyes were swolne, and stood out with fatnesse, which made many weake and simple ones to follow them: and how (notwithstanding that their desires were enlarged as hell) yet they had more then heart could wish: and as he saw their prosperitie, so hee beheld their destruction which came suddenly: who (therefore) might more fitly be compared to greene grasse then to a greene Bay.

Iob saw the like, for speaking of the wicked, hee saith; Their seede is established in their sight, and their generation before their eyes: their houses are peaceable without feare, and the rod of God is not upon them: they send forth their children as sheepe, and their sonnes daunce: their Bull gendereth and saileth not, their Cowe calueth, and casteth not her calfe; *Iob* 21. 8, 9, 10, 11. These were great blessings, and here was a goodly Bay-tree: but how soone they vanished, and it was gone, they saw: and therefore hee addeth that, suddenly they went downe to the graue, verse 13. their bodies to the earth, and their soules to hell.

And (therefore) though their prosperitie were as great as that of that famous *Polycrates* among the *Grecians*, of whom it is written, that all things went so well with him, that when, in despight of that which they called *Fortune*, he cast a Ring of no small account into the Sea, it was brought againe vnto him in the belly of a fish, which was presented to him by a poore fisher-man: yet the curse of God is in the meane while digging at their root; and their house,

house, with all that they hold precious, shall suddenly fall vpon themselves: and of that house it shall be said; *the fall thereof was great, Mat. 7. 27.* For further prooffe in this point we shall not neede to goe farre: Let vs but consider what hath bin done at home lately, and it cannot but be fresh in our memories, how that some great in fauour at Court, and greatly feared for their Princes fauour in the Countrie; though they were nestled among the Eagles, and gat vp into the sides of the North with that Sonne of the morning; though they ioyned land to land, as if they would liue alone, and builded houses as if they would liue euer, making no conscience, by the commodious lying of *Naboths Vineyard* to their owne faire demaines, to take it from him, *1 King. 21. 1.* yet came downe suddenly, and their nests with them in one day: one day in the Court of prosperitie, and the next day in the prison of sorrow, or hand of death.

In the worlds opinion very strong, and spreading very farre; when in Gods doome they had their *M E N* written vpon the wall, and their *T E K E L*, told them in their eare, *Daniel 5. 5, 25.* And how suddenly came they downe, like *Jonahs Gourd*, which grew in one night, and withered in another, *Ion. 4. 6, 7.* when their flatterers thought them eternall? And no maruell, for what was their strength, and in whom were they strong, & in whose account? With what armes spred they, and from what root? their strength it was not, the strength of stones, *Iob 6. 12.* and they trusted in flesh; and fooles (onely) thought them happy: their armes were (but) armes of worldly largenesse, and their root rottennesse; their bagges were stufte with stolne wares; their houses built vpon a ruinous foundation of violence, and they enlarged their lands with spoile: they flew to honour vpon wings of a proud and ambitious heart, and rode poste, as vpon some *Pegasus*, or winged horse, to promotion: and in them the Prouerbe proued true; *soone ripe, soone rotten*: for the poore, they grinded their faces; that is, they vsed them as cruelly as if they had taken a poore mans face, and ground it vpon a grindle.

grindle-stone: and for the rich, they fed vpon him, as beasts in a fat pasture, till all was bitten bare also; as if they had learned of *Nemissan* a better Lawyer then honest man, that he that will not venture his body, shall neuer be valiant; nor he that will not venture his soule, be rich: they made spare of neither, for wicked greatnesse and execrable wealth. They sought outward things, but sought not the Lord in them, which made them to thinke no way so neare and ready, as by the steps of wickednesse to ascend vnto them: and so, as by euill they grew to be great, so by greatnesse (the childe of euill) they grew to be worse.

Not content to be strong, they must *spread like a greene Bay*: or (as some render it) like a tree that groweth of it selfe, hauing forgotten that root of princely grace out of which they first came. How can such looke for any other end, then some sudden cutting off? though they be as strong as the strong Oakes of *Babban*, and as tall and spreading as the Cedars of *Libanus*; how can it be but the Lord must needs destroy their fruit from aboue, and their root from beneath, and leaue them worth nothing, as hee tooke them with nothing when hee first aduanced them?

Among these, there are some ambitious Church-men, who continually and altogether studie a rising by Ecclesiasticall dignities, either shamefully begged, or Simoniacally bought: but when they are with Sathan vpon the pinnacle of the Temple, they *tarry not* there long, but downe they come, not orderly by the staires, but suddenly some other way, *Mat. 4. 5, 6*. And so in their highest pitch of worldly increase; *Tolluntur in altum, vt lapsu grauiore ruant*: they are lifted vp for a while, but to their greater fall: while that sweet morsell of greatnesse is in their mouthes, the *wrath of the Lord is kindled against them*, *Psal. 78. 30, 31*. as it is against all, who by such staires of pride, will needs climbe to promotion.

Into the heart of this consideration if wee would (indeede) enter, and (impartially) compare the vanitie of these things with the which they so swell, with the sudden
and

and vnllooked for losse and departure of them, when they take them to their wings, we would be so farre from enuying, that we would rather pitie their prosperitie; seeing that for the same abuses, God will runne vpon them as with more furie, because they haue couered their face with fatnesse, and haue collops in their flankes, *Iob 15. 26, 27.* That which we read in the Booke of *Wisedome*, that *the mightie shall be mightily tormented, Wisd. 6. 6.* can giue them but poore and small comfort; if they dye without confession in their mouth, and repentance in their hearts, though they dye neuer so great and mightie. And that we may not doubt of their fickle estate in these outward vncertaine things, the Prophet (therefore) addeth.

VERS. 36.

Yet he passed away, and loe, hee was gone, I sought him but he could not be found.

V Here he sheweth both what his eyes saw, and his experience got: namely, how hee found that the man, who trusted to the weake staffe of worldly Pompe and greatnesse, was suddenly gone, and before hee could be knowne; and vterly, so as he should neuer (after) bee remembred. For, howsoeuer that little time, which was lent vnto him to florish and spread in, seemed so long in the iudgement of worldly men, that they counted it answerable to the greenenesse of the Bay; yet was it so short indeede, and in the iudgement of wise men so quickly gone, that it was liker (I said it before, and I say it againe) liker to the greene grasse, and the greene herbe that is mowen, and suddenly withereth, or as the corne that is blasted before it be growne. *1 King. 19. 26.* For this cause, the wicked are compared, in the Scriptures, with things of smallest continuance, as to the fat of Lambes, which is (cleane) consumed, and (suddenly) as smoake, Psal. 37. 20. to waxe before the fire, Psal. 68. 2. to a dreme when one a-

*maketh, Psal. 73. 20. and in Esa. 41. 11. to nothing. The re-
 ioycing of the wicked (saith Iob) is short, and the ioy of hypo-
 crites is but for a moment. Iob 20. Hee saith it is short, and
 (after) telles how short: and further, hee saith; though his
 excellency mount up to Heauen, and his head reach the
 Clouds, yet shall hee perish like his dung, verse 7. which is
 left for euer, as a loathsome thing; yea, he shall so bee for-
 gotten, that they, who haue seene him, shall say, where is
 he? verse 8. that is, what is become of him now? whither
 is the state he held, the cappes and knees he had, gone? his
 honours in Court, as dust before the winde, how are they
 scattered? Psal. 1. 4. and the stubble or chaffe of his posses-
 sions, how and whither is it carried, and how hath the
 storm of God taken it? Iob 21. 18. And what maruel, seeing
 hee put all his trust in that which was nothing worth, and
 woued those webbes which will make no garment, and be-
 stowed his labour, vpon that which will not couer him?
 Esa. 59. 5, 6.*

All this may teach vs, that the wicked (which are great)
 can leaue neither flourishing rootes, nor lasting name be-
 hinde them. For besides that their strokes shall bee at once,
*Psal. 64. 7. and God will suddenly visit them, as in a raine
 of snares, fire and brimstone, and stormy tempest, that
 will make a quicke hand and riddance where it falls, Psal.
 11. 6. Their very name after their death shall feele a greater
 stroke of God vpon it, in that wound of reproch that it
 shall beare, and dishonour that shall not bee done away:
 then they that see it shall say; How are the things of Esau
 sought out, how are his hidden things (or as some reade)
 treasures searched? Obad. 6. Their name shall be put out,
 saith one, Psal. 9. 5. It shall be written in the dust, saith ano-
 ther, Ier. 17. 13. My text saith, they passe away and cannot
 be found: or there are but certaine rootes of houses, where
 goodly houses stood: What was the memoriall of Anna-
 leek? Exod. 17. 14. What but a fearefull ouerthrow and
 thing forgotten? such a reward from God shall the memo-
 riall of the wicked haue, where the remembrance of Iosiah
 (a vertuous Ruler) shall bee sweete as hony in all monthes,
 and*

and as musicke at a banquet of wine; Eccles. 49. 1. The name of the wicked shall rot, Prou. 10. 7. And where the Lord said to Moses, I know thee by name, Exod. 3. 12. Dauid saith of the wicked, I will make no mention of their name with my lips, Psal. 16. 4.

And thus their glory is turned to their shame, and their name aboue ground hath no better smell, then their carkeffe in graue: and what maruell, seeing they are in no credit with God, the onely thing that purchaseth true credit with men? for God will dishonour them that would not honour him; and they that despise him, shall be despised, 1 Sam. 2. 30. Besides, it is iust that men shoald haue their estimation according to their deeds: for, speake well and heare well, doe well and haue well, and earne a good name and take it: but hee that sinneth must needes take shame, he shall not continue in honour; and when hee dieth, his name shall perish with him: or, hee shall goe hence, as a candle ill put out, that leaueth a stinke behinde it: for so shall his beautie consume, when he shall goe from his house to graue, Psal. 49. 14.

Let great men consider this, and ye that call your Lands after your owne name, forget it not. They that would haue a good name when they are gone, must deserue it here: for such shall be well spoken of, or they haue wrong if they be not: but what wrong hath a godlesse Atheist, a couetous varlet, and inipious sinner to be buried in the dust of his own shame? And what lye is it, not to speak well of him or her that neuer did well? wee haue an ill prouerbe among vs, spoken in iest, but practised in earnest; which is, that *Plaine dealing is a Iewell, but he shall dye a beggar and poore that vseth it.* And (therefore) as we read of *Dionysius*, that because he neuer sailed more prosperously then when he had robbed the Church of *Diana*, he concluded, that the way to haue the fauor of the gods, was to rob their Churches: so by a false interpretation of Gods secret waies, some perswade themselues, that because the wicked here flourish for a while, wickednesse is the way to flourish with them; and therefore putting their Masters comming

farre off, they smite, *to wit*, with the fist of wickednesse, and of many wrongs, their innocent fellow seruants. *Mat. 24. 48, 49.* Some (again) thinke to get a name, and to be famous, if it be but for mischiese, that is, such a name, and such glory as *Erostratus* gate by burning *Diana's* Temple. But neither that Tyrant, nor this Incendiarie, liue in any other name now then such as the Diuell himselfe may be ashamed of.

And for those who were much applauded in their times for wise, and valiant, and ouer-topping men (being (other-ways) vicious and sinfull) what did after times, and what do ours say of them? We read what the time once thought of *Haman*, and how fresh his root was before his Soueraign. *Hester 3. 1, 2.* But because it was set in euill Workes, how short a time had it? And who doeth not (now) honour godly *Mordecai*, who was once so poore and base, not regarding, but (greatly) contemning that other proud Courtier, whose name so shon, for a while, couered with the robes of the Kings fauour? Who had such an opinion for goodnesse and holinesse, as the Pharises once had? And now, who can patiently endure the name of Pharise, that knowes what a Pharise was? And did not wicked *Herod*, who (aliue) was reputed a God; dying giue vp his name with his life to the wormes? *Acts 12. 23.* So *Achitophels* politicke head after it had bin in a halter, what name did it leaue? *2 Sam. 17. 23.* how glorious was *Wolsey* and *Gardiner* once? and how did *Boner*, the Popes slaughterman, once ruffle, when he sent so many Innocents (so cruelly) by fire, to martyrdome? and (yet) what are their execrable names now, to the blessed names of those whose life they thought to be madnesse, and their end without honour, *Wisd. 5. 4.* and who (now) had not rather be a *Hooper*, a *Cranmer*, a *Latimer*, *Bradford*, and *Ridley*, then the greatest of these? also, *Naboths* name, is it not now farre better then *Ahabs* that was sold to sinne, and *Iezabels* that was giuen to *Dogges*? and they that stoned him, doe (I doubt not) now wish that they had bin stoned for him.

May it not be said of all these, and of all like these, that they

they are past and gone; their houses, their Empires, their names and all, leauing their posteritie, the heires of their dishonour? haue they not all in their names of discredit, made their iust account for all the pleasures and vniust peace of their life past? and what is left vnto them of all their former glory and vnruely greatnesse, but that which they are the rightest owners of; reproach and infamie throughout all ages? But let vs passe to that other part of this Scripture, the most certaine and constant happinesse of the righteous, leauing the wicked in their shame, and eternall blacke night.

VERS. 37.

Marke the vpright man, and behold the iust: for the end of that man is peace.

THese are worthy the marking and seeing, and the end they come vnto, is worth the hauing: for they are *vpright and iust men*, and their *end is peace*. By the *vpright and iust man*, wee may vnderstand the man that is godly, both in habit of minde and behauiour; or good, both in heart and conuersation: and by *peace*, the Prophet meaneth tranquillitie here, and eternall rest from our labours in heauen; this tranquillitie is of minde, and in Christ: for in the world we shall haue affliction, *Iohn 16.33*. The effect of all is: the prosperitie of the wicked doth quickly come, and suddenly passe: but the peace of the righteous comes in their latter end, and continues world without end. Where the Prophets meaning is, that the godly must first meete with troubles, and then haue peace: (first) *some in teares*, and then *reape in ioy*, *Psal. 126.5*. and (first) be racked; and then deliuered, *Heb. 11.35*. so much he giues vs to learne in this verse: for the tenure that Christians hold by, is the Crosse; and this Crosse of Christians triumpheth not here: here, *all that will liue godly, must suffer persecution*, *2 Tim. 3.12*. and from afflictions, not from our beds of ease, we are taken to heauen: for through many afflictions, as

*Sumptuous
with or bold
to leave
soul
to see
I could
be*

through the straight gate, we must passe thither, *Acts 14. 22.* and great reason, we should climbe with some difficultie this mountaine of blisse, *Psal. 15. 1.* for why should not we (the members, of Christ) be like our head as well in his crowne of thornes as in his crowne of glory, and as willingly in his cup, as in his precious saluation? or, how can we thinke that God should wipe away our teares in another life, when wee haue shed none in this? *Apoc. 21. 4.* and how can we be taken out of miserie, when (here) wee know no woe? Affliction (then) being both our beginning and middle, as peace is our end, if wee be right Christians; our way to heauen is marked out vnto vs, and the markes of our direct way thither, are persecutions in this world, before wee can obtaiue *eternall life in the world to come, Mar. 10. 30.* But doe wee swimme in delights, that should swim through a Sea of burning glasse? *Exod. 15. 2.* Is our beginning peace? are our mid-dayes all in peace? that is, haue we perpetuall peace and quietnesse in our bodies and soules, goods and good name: when peace in all these is promised at our end, not before and after our warfare accomplished, not while we are in the field? then wee goe not as we are directed by our markes, to saluation. It is a narrow way of little ease, and wee are in a broad way of pleasures, *Mat. 7. 13. 14.* it is vp-hill thither, and wee goe downe-hill, that is, not toward it, but from it: and it is a way of many troubles, but we liue at ease in Sion.

By all this we may well know that we are out of that one right & plaine way to life. Where on the other side, if in our names we suffer, for our zeale in the Law: if we mourne (in our soules) for the sinnes we behold in the world, and cannot master in our selues: if we will loose our goods, rather then a good conscience in any commandement: and put not vp the sword of the spirituall battaile till corruption be done away, which will neuer be whiles we be here, *Rom. 8. 7. Gal. 5. 17.* wee know by this our way to happinesse so painfull and troublesome, that we are not far from the *kingdome of God.* And so we may conclude that they are fooles, and not wise, who thinke those best that are at best ease here,

here, & those freest from misery, that are furthest from troubles. But what Oxe is likest to come, first to the Butchers axe? That which is fed in the best pastures, or which is kept in the barest grounds? Surely the fat Oxe is neerer the slaughter, then that which is kept low for store, or seruice. So Christians, fattened with ease, and pampered with the pleasures of life, are in greater danger of the Butcher of Hell, then they that are kept low with troubles, and haue the World for their enemy, and not at their will, as Satans stalled men haue. And here let all that are oppressed of those fat kine of Basan, that feede in the Mountaines of Samaria: *Am. 4. 1.* all that are thrust at by the fat and strong sheepe of these Worldly pastures. *Ezech. 34. 21.* All that are troden downe by the mighty and proud, that so spreade among vs, neuer faint in their troubles; or, when they suffer for righteousness, in so direct away to Heauen, goe backe with feare and discouragement, because of these beginnings: For, peace will come, at least when their end comes; for, their end is peace. Hethereto serues that comfortable, and most sweet exhortation of our Saviour Christ to the Christians of his time, and (in them) to vs at this day: *Feare yee not them which kill the body, and are not able to kill the soule, but feare him who is able to destroy both soule and body in Hell. Math. 10. 28.* Because the heart of man will euer feare some thing, Christ telleth vs whom wee should feare, and what, that wee may not feare, where there is no cause, nor, where there is cause, bee senselesse. At any hand, hee will not haue vs to feare man too much; for, that is a note of them that feare him too little. And if we neede not to feare mortall man, liuing in the true feare of the immortall God, what cause is there that wee should bee shaken with their wrongs, as leaues shaken with the winde, when they are so mooued against vs? For, when they haue done their worst, peace shall come, the more they force vs, the sooner they send vs, out of our houses of clay, to our house aboue; and what harme is it to die once, that wee may liue euer? Yet, they that are so cruelly bent to harme vs, haue but a borrowed power over vs, and wee

no more Masters of our liues, then the least Spider is of theirs, which by permission can kill them, as soone, and deadly, as by power giuen them, they can kill vs. Which being well and rightly considered, how weake is our faith, and how little worth, that will bee so much dismaide with the silly blasts of simple men, whose power is mortall, and bounded by a higher power? Some, in a little thunder from the Court, turne as drinke in a vessell, not keeping their righteousness, longer then they can quietly hold it with the good liking of greatnesse: and some, if they bee but threatned by these men of might, fall downe, as if they were killed by them. But hee that lookes for peace from him that can giue it, and vp to him from whom onely cometh his helpe, will not be amazed for any thing that man can doe. For hee knowes that, if hee keepe in with God, mans euill will shall either be reconciled, or shall doe him no hurt. And hee that knowes so much, will neuer turne from man a smoake, to turne vpon God a consuming fire, or make man his friend with Gods enmitie. *Ioseph*, *Daniel*, and *Daniels* three fellowes, had great knowledge this way: therefore *Ioseph*, when hee was tempted to wickednesse, would (in no case) yeeld; *Gen.* 39. 10. God was his delight, and hee could not take pleasure in that which God abhorreth; neither would he set God against him, to make his Mistris his friend. *Daniel* feared the King (as was fit) but feared the Lord more then all Kings; and therefore when the King commanded that which was dishonourable to God, the highest King, hee rather yeilded his body to the Lions, then his obedience in such a matter. *Dan.* 6. 10. 16 Also *Daniels* three fellowes must either bow to an Idole, or burne in a fierie furnace, seuen times heated: *Dan.* 3. 15. 19. but what of that? Not doubting but the God whom they serued wold deliuer them, as they knew he was able; they denied to serue any but him, that is Lord of all: and yet (if hee should not deliuer them) they would neuer bee drawne to doe the Kings commandement against his. *Dan.* 6. 17. 18. Thus they resolued, and no threatnings of Tyrants, nor iniuries of men could alter them. The reason was,

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was, they tooke his word for their peace, who promisseth to deliuer his; and therefore they fainted not, in any affliction. They knew that it cannot but bee well with them that feare the Lord, and doe reuerence before him; that is, well at the last: *Eccles. 8. 12.* Though not so with the sinner whom God spareth long, though hee doe euill an hundred times; that is, sinne without end or measure, for it shall not be well to him, neither shall he prolong his dayes. *ver. 13.* But to proceede further with you, in some further benefit of this Scripture: here it is apparent what an interest they haue in God, and to his gracious providence, that are vpright and iust men. Their end is peace, that is, they cannot miscarry, and they shall bee sure to speede well at the last, that make him their confidence. And that Gods children (iust and vpright men) in whose heart his Word is, shall not want safety and comfort long, *David* in another Psalme teacheth vs, for speaking of such, *Psal. 34. 9.* hee saith that nothing shall be wanting to them, that is, nothing that for them shall appeare to be (absolutely and necessarily) good. For the Angel of the Lord shall keepe them, *verse 7.* and they can take no hurt, and the Lord himselfe will deliuer them, *ver. 18. 19.* and how can they perish, *ver. 22.* his eyes are vpon them, *verse 15.* hee seeth their troubles, and cares open to them, he heareth when they crie. Doth he see and heare, and will hee not regard? Nay, but he redeemeth the soules of his seruants, and they shall not bee desolate, but they that hate them. shall, *ver. 21.* And though *David* himselfe was in many perils, at home by *Saul*, abroad by other enemies; yet neither *Saul* nor they could take his pillow from him at night, but he did lie downe in peace, and sleep, hauing his dwelling in safety. *Psal. 4. 8.* And this, because hee had the promise of God for a wall about him. *Daniel* among the hungry Lyons, came out safely: *Dan. 6. 23.* and *Daniels* three fellows in a very hote furnace walked securely, and without hurt. *Dan. 3. 25.* So *Pauls* deliuerances were as many as his troubles, afflicted on euery side, yet not in distresse; in pouertie, but not overcome of pouerty, persecuted, but not forsaken, cast downe, but he perished not.

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2 Cor. 4. 8, 9. For hee shooke off these vipers with safety, *Act. 28. 5.* and they had no power against him, to hurt him. Thus the iust haue beene, are, and shall be deliuered, and it cannot bee other wise; for the Lord being their shield, they that strike at them, must strike through him, before they can be touched; they are those faithfull seruants, and loyall subiects, whom a good Master, and gracious Prince will countenance. And where they that are obedient seruants to a good Master, are in fauour, and grow in wealth: shall wee thinke that vpright, and iust men (the good seruants of God) can long liue in misery, and die vaward? Hath godlinesse, the promise of this life, and of that to come? 1 *Tim. 4. 8.* And shal the godly misse of their peace, here and hereafter, now and continually? Surely, if the Couenant that God hath made betweene the day and night can be broken, *Ier. 33. 20.* this may be: or, if it can faile to bee day and night in their season, the vpright mans peace may faile, when his end is come. *Dauid* knew this, and therefore in another Psalme, stood vpon it, with a verely, there is fruit for the righteous, as surely, as there is a God that iudgeth in the earth. *Psal. 58. 11.* Here is a plaister of much vertue, and of as much good vse, for the sores of those broken consciences, which Sathan hath wounded for well-doing. With the storme in their faces they cannot see how it should bee peace, where there are so many skirmishes in the house, and without doores; so many alterations and breakings, and so much a doe, to obtaine a dayes truce with the enemie of their peace. But marke the vpright man, and behold the iust; that is, looke vpon them with a Spirituall eye, and as when men marke a thing that they still keepe their eye vpon; and yee shall finde nothing but peace in all their wayes. Their falles make them wary and circumspect, how, and where they walke: their buffetings humble them, that they may bee raised; their bitter draughts, are compounds of the Lords owne making to purge them: their complaints of the want of faith, are the best kinde of faith; and lest they should decay in zeale, afflictions are the bellowes to blow the fire. Also we know that

that all things worke together for the best, vnto them that loue God, and are called of his purpose. *Rom. 8.28.* And if all things, then afflictions, then Satans rage, and the Worlds vniust malice for good deedes. For what are these, other then certaine bitter remedies to correct our corruptions, or exercises of Gods graces in vs, to trie how much we wil suffer for his sake? And who can denie the name and worke of peace, to these temptations that are sent, not to consume vs like drosse, but to refine vs like gold? Or, is this end of them, any other then peace? But (specially) this concerneth the troubles that are inflicted vpon the righteous, by the Worlds spite, and by Tyrants that seeke their life. And it assureth them, whatsoeuer their troubles are, and of what malice or greatnesse so euer they be that trouble them, their deliuerance (which is their peace) shall come. Many are the afflictions of the righteous, yea, great, and many; yet the Lord deliuereth him out of them all, *Psal. 34.19.* And the Apostle S. Paul, speaking of the afflictions which came vnto him at Antiochia, at Iconium, and at Listri, saith, but from them al the Lord deliuered me. *2 Tim. 3.11.* The Church stories afford vs a large reading in this argument, and the booke of God is plentiful in this matter; also, I haue spoken sufficiently hereof (already) for comfort. But now, if wee will haue our parts with iust and vpright men in these deliuerances, and in their peace; we must walke vprightly, and by steps of righteousness come to receiue our parts in them, with the people whom God will saue. The Lord that promised his Angels to vs in our wayes, *Psal. 91.11.* hath made vs no promise of safetie by them in other wayes. In the good way of a Christian life, we are sure to be kept: but it is the Diuell that tels vs, wee shall be so in any way. *Math. 4.6.* The vpright and iust men shall haue peace, shall it therefore be well to the wicked? Wee haue heard God, by Salomon, to say no: and *Esa. 57.21.* saith there is no peace to the wicked, *Esa. 57.21.* that is, none either with, or for them. Had *Zimri* peace who slew his Master? *2 King. 9.31.* *Iezabel* (that painted doggesmeate) could tell he had nor. And indeed, what peace (as *Iehu* said to *Ieboram*) where *Iezabel* and her fornications, the wicked, and their wicked deedes are? *2 King. 9.22.* Doe men gather grapes of thornes? *Math. 7.16.* That is, will the grape of peace,

grow vpon the thorne of wickednesse. Let there be no roote among you (saith *Moses*) *that bringeth forth gall and wormewood.* *Dent.* 29. 18. And why no such roote of bitternes among them? He (after) giues the reason, because there is no blessing in it: it is that roote of sinne, whose doome is the curse, and whose end is to be burned. *Heb.* 6. 8. For he (saith *Moses*) when he heares the words of the curse, blesteth himselfe in his heart, saying, I shall haue peace, though he walke in the stubbornnes of his heart, and adde drunkennesse to thirst. But shall it bee so? Shall he haue peace that walketh in his sinnes stubbornly? No saith that man of God; the Lord will not be mercifull to him; but the wrath of the Lord, and his ielousie shall smoake against him, and euery curse that is written in the booke of the law shall light him, till it haue put out his name from vnder heauen. *Deu.* 29. 19. 20. Therefore it is but the poison of flattery (a poison which striketh to the heart, that perswadeth the sinner that he may liue in sin, and die in peace. For God, by *Ezechiel* telles vs, that, seeing he hath so done, *he shall die the death, and his blood shall bee vpon him.* *Ezech.* 18. 13. And how can wee thinke, that hauing had (all our life time) warre with God in our sinnes, we should easily bee reconciled to him on our death bead? Yet fooles and vnwise so thinke; or, what is their hope when they lie a dying? Surely, their hope is as the dead hope of a Malefactor in prison, who puts of the getting of his pardon, till the Iudge be come to condemne him. But we are called to a better hope; let vs therefore walke as the vpright man, and not put off, as sinners: so shall our end be peace, when theirs shall bee in destruction. In this mind and course, though the world shall count vs unhappie, yet we must thinke our selues, and the wise will iudge vs the most happie men. And I pray you, who was more happie, *Lazarus* going from his sores, and pouerty to heauen: or the rich man, that went fro his purple, and delicate fare to Hell? *Luk.* 16. 22, 23. We say that the end makes all; & Philosophy saith, that no man is either happie, or miserable, that is, truely so, before his end. If we cannot bee so wise as Christians should, yet it is shame, to be more foolish thē the heathen were. And what reason (then) to iudge of men by their present states, when it is not the present, but future, nor this temporal, but that
other

other eternall condition of blisse, or vnhappines that must giue vs our iust standard, or measure in these matters? And therefore it is said to good purpose, by the Prophet further in this verse.

Marke and behold, &c. These two words are added as a bridle, to keepe vs in, that we runne not into rash iudgement, when wee heare of the many troubles of the godly, and of the few of those that offend, euē with purpose of heart to doe wickedly. For great foolishnesse is bound vp to our iudgements, so farre soorth as wee consist of flesh, and see as naturall men: our reason is exceeding weake: and for our naturall light, what is it but darkenesse and errour? And therefore great need we haue of this bridle or bit, from hastie opinion. Great need I say, lest wee binde a false note (not onely) to mans courses which we vnderstand not, (but euen) to Gods most wise counsels, which no man can know, For this cause, the Prophet bids vs to marke and behold, as it were, to looke with both eyes, diligently to consider, and faithfully to lay vp the experience that we gather in such high matters: not to take things as they appeare presently, but as the end leaues them. When a man runnes very fast and swiftly, his eyes will dazle at things; so will they not when hee goes faire and softly, or with a deliberate pace. In like manner, let vs goe deliberately, and wisely forward in our iudgements, and they will not dazell at the prosperitie of the wicked that are suddenly set vp; and where others make more haste then good speede to salute them, as happie, wee will take leasure and time to our opinion of them, and say, their end is not yet. From hence wee learne not to iudge any man, by his present outward estate, to be happie, or miserable. For whatsoeuer we see in men to day, may be much altered to morrow, and the last may be first. *Matth. 20. 16.*

And this true iudgement in things and of persons, if it were rightly considered, and if wee would wisely iudge of them by their ends, and not as they seeme; would stay vs from being offended to a fretting at the wicked for their sudden prosperitie: or to a condemning of the iust for their present distresse. The contrary must needs make vs stumble in iudgement, and to be offended with our troubles when they continue long. I say: ~~stumble~~ in iudgement; for what man, if hee should iudge of

Iobs election by that which he sometimes spake, and of *Dauids* by that which he once did; the one when hee spake so vnadvisedly against God, *Iob* 3.6. 10. 13. chapters: the other when he lay in so foule sheetes hauing defiled his bed with adultery, and the murther of his dearest seruant *Uriah*, *1 Sam.* 11.4 5. 15. 17. or if he should weigh *Jeremie* at the rate of that which he spake in his distemper: and Christ himselfe at that, which (as man) in the hottest forname of his passion he complained of his to his father, namely that he had forsaken him, *Ier.* 12. 1. & 20. 14. 15, 16, 17, 18. *Mat.* 27. 40. What man (I say) if hee should thus iudge, should not condemne (euen) the generation of Gods children, and the sonne himselfe? who would thinke that *Moses* and *Aaron*, two old men (the one fourescore, the other aboue) *Exod.* 7. 7. could, going to *Pharaoh* with a little rod in their hand, bring the children of Israel out of Egypt in despight of *Pharaoh*, the King thereof? *Exod.* 6. 26. yet they refused not the seruice at Gods commandement, being old men, and furnished with simple meanes: where if they had rested on no more then that which they saw or was present, they would neuer haue beleueed they could haue forced a great King in his owne Kingdome to let his prisoners goe; but they saw him, and in him (that was inuisible) great saluation, and greater power then either *Pharaoh*, or all the *Pharaohs* of the earth could resist; and therefore suspended all iudgement of flesh to the contrary. Whose hart would not faile him (if he should trust his eyes) to see the successe of a battaile to hang vpon a youth, fighting (hand to hand) with a great armed Gyant, and man of war; & not with speare or shield, but with a sling in his hand, and five smooth stones? *1 Sam.* 17. 33. 40. *Saul* doubted how it could be, but *Dauid* doubted not, *ver.* 33. *Saul* could beleuee no more then he saw; *Dauid* beleueed God, and had seene his power before, *ver.* 35. 36. which hee also (then) saw in a sort, waiting for the end: and this end was it, that his eyes were vpon by faith, by which he receiued it before it came. *Gideons* men that were left, were but 300. but his enemies lay in the valley like Grasshoppers, *Iudg.* 7. 6. 12. and what must these three hundred haue in their hands? nothing but Trumpets in one hand, and empie pitchers with lamps in another: and what must

must they doe? blow their Trumpets and breake their pitchers: and what shall ensue when this is done? *The Lord will set variance in the hoste, and setting every mans sword upon his neighbor, cause them to slie, ver. 16, 20, 22.* And now, who measuring these things with the eye, can thinke that so few should be able to drue so many with so weake pursuers? But Gideon looked to the end, and staid nor in the meanes, and so marked and beheld till the end came. So *Ioshua* before him, must breake downe the wals of *Ierico*: but with what warlike engine, with what rain of iron must he doe it? *with blowing seven Trumpets of rams hornes (seven times) with a shout,* and with no other power, *Iosb 6. 13, 15, 16.* God spake it, *Ioshua* beleueed it; and the wals of the Citie, at the appointed time, fell downe, *ver. 20.* To heape vp more examples would be too long and needelesse in so plaine a matter.

The consideration of this that hath bin spoken, as it is a re-proofe of all hasty and rash iudging of matters and persons before the time: so it cannot but minister great consolation to the godly, where there is little in the meanes and time to giue them hope; for though presently they can see nothing that is for their helpe, and though in troublesome difficulties, all things (seemingly) make against them; yet *comfort and deliuerance will come from one place or another, Hebr. 4. 14.* And so wee haue heard how we may faile in iudgement, if wee iudge things or persons rashly, or before the time. Now as wee may erre in iudgement, so we may be offended at the things that come, if we wait not for the end; that is, offer not our obedience in waiting for it: which would be considered of those, who if the Lord suspend his answer and helping of them after some time that they haue praied for a hearing, doe through an impatient spirit, forsake all, both attendance, and hopes. And (here) some, who can bee violent at first and for some time, are euen cut to the heart when they are put to a longer day: but to be vehement a while, and not importunate long for the good things that we aske according to the good minde of God in his word, is (besides the losse of our labour) a deserued falling from the fruit of our requests, which (by the meanes of such faintings) must needs faile vs. To remedie all this, we must wait (continually)

nually) by the word for our enlargement in troubles when they tarry long. But besides this sinne of impatience in matters that concerne our selues: wee may sinne against God by fretting against others, namely, the wicked that are liſt vp, if wee fondly measure them by their present estate, and not wisely by their end. *Dauid*, because hee (once) measured them with the wrong measure of that that was present, confesseth that hee was foolish and ignorant this way, *Psal.* 73. 22. And how many besides him (otherwaies no ill men) hath this false interpretation of happinesse, in her short and quicke blaze (such as she maketh in wicked men) put into intollerable fits of choller against God? How much haue they bin offended, and how ill haue they taken it that the wicked should fare so well, and the godly no better? It appeareth by the first verse of this *Psalme*, that in *Dauids* time, many were ouercome of this temptation, who in other things could stand sure: and (all) because they forgot the wicked mans miserable end, and the happy end of the righteous. But this I touched sufficiently in the beginning, because it is the maine scope of this whole *Psalme*, and therefore I leaue it (and all that hath bin spoken besides) to God, and to the worke of his grace, who is able to build you further, and to giue you an inheritance among all them that are sanctified, *Acts* 20. 32. The God of peace, that brought againe from the dead our Lord Iesus the great shepheard of the sheepe through the blond of the euerlasting conenant, make you perfect in all good workes to doe his will; working in you that which is pleasant in his sight through Iesus Christ; to whom be praise for euer and euer.

Amen.

FINIS.